

# THE EXPOSITOR

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JOURNAL OF PRACTICAL CHURCH METHODS

## Love's Leadership

If I allow the sordid things  
Of life to press  
Me to their bosom without sign  
Of inward stress,  
My actions tell, however suave  
My words might be,  
That what I love has claimed not part,  
But most of me.

If I bestow on greed or gold  
Approving nods,  
I then confess that I adore  
Earth's lifeless gods,  
And worship them, no matter what  
I might disclaim,  
Accepting God, not with my heart,  
But just in name.

But if I yield myself to Christ  
And with each day,  
Give unto Him the love that earth  
Now takes away,  
His will would then be my concern,  
For this I know,  
That where I place my love, there too,  
My heart will go.

—George W. Wiseman



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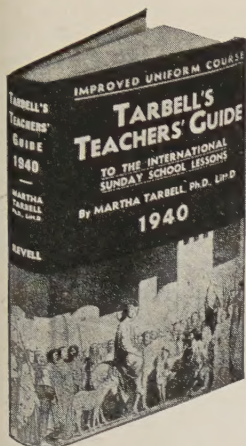


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# The EXPOSITOR

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### PURELY BUSINESS

**H**AVE you ever stopped to think of the hours labor and the tons of material that make possible for you your profitable indulgence in the reading of a good book? If you haven't, then think for a moment on these things.

Take The Ministers' Annual, for an example. Ignore the hours and weeks and months of clerical work which solicits, accumulates, catalogues and files the endless flow of manuscripts sent in for use in The Annual. Forget the hours given to seven editorial readings of every word which appears in The Annual before it sees print and the editorial hours spent getting the piles of manuscripts laid out for the printer in some sort of logical manner.

Once the manuscript is ready for the printer it is turned over to the linotype operators and set up in type. I was in the shop about midnight a few nights ago and watched, fascinated, the agile, artistic, saprophyte-trained fingers of John Macey, as they played smoothly over the wide keyboard of his linotype as smoothly, slugs, or leads, each faced with a complete line of type, dropped in place.

I asked John, out of curiosity, how much type material he put through the machine in his shift. Somewhere around five-hundred pounds a day was his rate. Five hundred pounds of metal, set into perfectly formed lines of type, each weighing around four ounces, was a day's work. With the aid of the other linotype operators a total of some thirty thousand such slugs, each having to be perfect and in its proper place, go into The Annual. To print the volume you are reading calls for some five tons of metal for type alone. Tons of tons of paper, hundreds and hundreds of yards of cover cloth, near tons of cardboard for the backs, millions of cord for stitching.

To see a book in the making one gets a new idea of an awareness of what is involved that can come in no other way. It is most impressive, almost amazing, that one inclines to agree that of the *making* of books there is no end.

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# THE FIELD IS THE WORLD

S. EDWARD YOUNG

WHAT are the territorial limits of the Christian faith? At what point can we say, "Here is where our responsibility to spread the Christian gospel ends?" Speaking to His disciples Jesus said, "The field of my teachings is the world—the field is the world."

In five words He put world horizons about His gospel. That He should do so is one of the most amazing actions of His amazing career. For we must remember that He was born into an exclusive race, in a humble peasant home, in a little village, in a conquered province, geographically much off to one side in the view of His day. "The field is the world," so said One who lived thirty-three years and then died, without going so much as even seventy-five miles from the place where He was born. Astonishing words to be sure! Under their spell Paul labored and suffered and died, to fling the frontiers of Christianity outward. And crying, "The field is the world," Augustine and Boniface and Patrick, trekked north and west into England and Germany and Ireland and taught our fathers of a greater God than their pagan and ruthless deities.

Came, then, a pause as the hordes of Mohammed rose up and blocked the trade routes into Asia. Then came the mariner's compass. Columbus set sail, Magellan went round the Horn, Vasco da Gama around the cape of Good Hope and Christendom became alive again. Off went Francis Xavier to Japan and India and the Jesuits to America, and "the field indeed became the world."

We have come now to another pause in missionary activity as men are asking, "Have we not enough of a task making people Christian here at home? Why should we send men and money abroad when charity begins at home? Particularly, now is no time to try to

missionize the world, what with war and threats of war over the face of the earth."

## Early Horizons

Still more deeply involved in our attitude is a different concept of these other religions. Our forefathers divided the world into white and black—the white nations were the Christian nations, the black nations the pagan. We in our day cannot so divide the world. In the first place the so-called Christian nations do not look any too white, right now. And secondly, our deeply ingrained liberalism will not permit us to call a whole people black and pagan. No, we are not at all sure about Foreign Missions. Home Missions?—that's another matter. So then let's put our money and our men to work here at home where there is no question about it's being right and proper. That is the attitude of the average liberal congregation today.

There is nothing new about that attitude. "Let's do our Christianizing here at home"—change that to its equivalent, "Let's keep our Hebrew Faith here at home," and the narrowest Pharisee of Jesus' time would find himself in a congenial religious climate. That's what he believed. Indeed his main fault to find with Jesus was that Jesus did not confine Himself to the Jews, did not content himself with home missions, but lifted up the Gentile and preached to the Roman soldier and did this where there were enough and more than enough Jews who needed help to keep him busy.

No, nothing much new about the attitude, "let's keep our religion at home." Only one thing new about it, who now defends it. It wasn't the liberal in Jesus' time, it was the orthodox, narrow and petty minded Pharisee who was its staunchest champion.

Yet one can excuse the Pharisee. The Palestine of his day had no radio, no airplane, no



industrial age to make it of immediate importance what happened within its borders. What is amazing is that Jesus had the breadth of vision to see that the "field was the world."

### Our Vital Concern

What happens in Europe is of vital concern to us here in America. What is happening in China concerns us and what happens in the Mediterranean, in India, in Africa, indeed what happens anywhere on the face of the globe, has repercussions in America. The brotherhood of man may once have been an ideal. The industrial revolution has made it a fact.

Yet a strange block of blindness has been thrown across our thinking, so that whereas we see that what men do anywhere on the face of the earth concerns us, we do not see that what men believe anywhere on the face of the earth equally concerns us. "It matters what the Japanese do. We are involved in that," we say. "But what the Japanese believe is no concern of ours." If it matters what a people do, it matters also what they believe,—believe about man and God and the Divine purpose of life. For what they do is all tangled up in what they believe. Yes it was amazing that Jesus, amid the provincialism of His day, saw that the field *was* the world. Equally amazing is it that amid the inter-dependence of our day, we do not.

Perhaps some one is now saying to himself, "Yes I see the logic of what you are saying. But you did not pick a good time to say it. This isn't the year for a new enthusiasm about Foreign Missions, what with the troubles of mankind today." On the contrary. There never was an hour when it was so imperative that Christendom rise up with a new vision of the world horizons of its message.

I am thinking now of those mission stations in China, valiantly holding on — keeping open, in the face of Japanese invasion, Japanese bombs, Japanese terrorism, still caring for the homeless and the wounded and giving to a bewildered and desperate people the courage to go on living in what appears to them a hopeless world. You think we ought to close down these missions because there is a war in Asia? These victims of invasion and famine, these are they who need the Christian faith most! Our faith was made for just such an hour!

"I am sitting in a sand-bagged basement, waiting for the bombs to fall and reading the New Testament," wrote a Chinese student to

a young English friend. "Not a bad place in which to read that book," he went on. "Some people think it is just a pious manual but as a matter of fact it is a practical book in a crisis."

So, and we who would close down on missions because the world is in too great a turmoil right now, would symbolically go to that Chinese student and say, "give me back that New Testament, old chap, until world conditions settle down." I can hear him reply with great astonishment, "But it is now that I need it. It is a practical book in a crisis."

No—Hinduism with its renunciation of this world, Mohammedanism with its brutality, Confucianism with its surrender to the past,—these cannot bring to the grief-stricken souls of China the hope and the strength and the comfort that the good news of Christ can, today.

Is not now the time to befriend these brothers with the moral reach of the Sermon on the Mount, the moving love of Calvary's cross and the comfort of Him who said, "Be of good cheer for I have overcome the world?" When in all history stood there, knocking at a generation's door, such a ringing challenge, as "Go ye into all the world and preach the gospel to every creature?"

### Limiting Horizons

Waiting only for the word to go to some foreign field is Paul Rhodes, a graduate of Wooster College and then Princeton Theological Seminary in 1938, now assistant pastor of the First Presbyterian Church in Pittsburgh. The Presbyterian Board has accepted him. Only one thing keeping him from going, insufficient funds.

Here are Dr. Stanley Livingstone Hoffman — what a significant name that, — graduate of the Pennsylvania Medical School and now an interne at the Henry Ford Hospital in Detroit and his wife, a college graduate with highest honors and a graduate nurse besides. They want to put their medical knowledge at the service of mankind in some foreign field. The Board has accepted them. Only one thing keeping them from going, insufficient funds.

On the sea of Galilee a storm came up and the waves beat into a little boat. The disciples ran to where Jesus lay asleep, and woke Him crying, "Master carest thou not that we perish?"

Is not that the cry of all human hearts in the day of trouble. It may not be a large group in India, in China, in Africa who gather



put their little mission station, but their  
ces are no less important because their  
mber is not legion, as they cry, "Carest  
ou not that we perish?"

When we make a man bigger than he really  
that's excusable. If, out of love for him we  
nk him wiser, nobler, better than the facts  
lly warrant, you can forgive that. Blessed  
the love that works this miracle of admira-  
n. But to make a big man smaller than he  
to take a great soul and to try to coup him  
in two by four dimensions, that's unpar-  
able.

Is that not just what our liberalism is at-  
tempting to do with Christ,—to take a person-  
y so profound in depth, so glorious in  
rit, so lightning-like in its illumination of  
e will of God, that of all men He alone can  
e called the universal Saviour of mankind,  
tempting to take Him and to cut His stature  
wn, consider Him our private property, en-  
e Him within the boundaries of our land,  
e, make Him smaller than He is?

There is a certain patheticness about a  
ople whose mind is confined to the two  
four dimensions of their community, their

nation and their race and who, from such a  
prison house of prejudice, would gaze at the  
majestic universal figure that died upon Cal-  
vary's Cross.

We build our astronomical observatories on  
a hill. On some high elevation, that's the best  
place from which to see the stars. So too,  
some high elevation of the spirit, with far-  
flung horizons round about, is needed to view  
the Cross and the living faith of Christ.

Modern liberalism, I have a great charge  
to lay at your door. You have freed us of  
superstition. We are grateful to you for that.  
You have brought to our attention the clear  
ethical teachings of the Master that you res-  
cued from befuddling creeds and dogmas.  
Blessed are you for that. But you have done  
a great wrong too. You have made Christ  
smaller than He is, for cooling men's ardor for  
the evangelization of the world, you would  
confine Him within the boundaries of nation,  
race and creed. You may do that temporarily  
but some day men will again hear the Master's  
voice and rise up to throw the frontiers of  
Christ outward again and ever outward shout-  
ing, "The field is the world! The field is the  
world!"

## IF WE HAD THIS YEAR TO LIVE AGAIN

C. IRVING BENSON, D.D.

THE year is bleeding away its last hours  
and we cannot staunch the wound.  
Think of it! This year, which we wel-  
comed in all its glistening newness, has grown  
old and ready to die. There is always some-  
thing solemn about last things. As Dr. John-  
son used to say, "No man does anything for  
the last time without a feeling of sadness."

### The Last Night

Through the silent streets splashed with  
moonlight He led His disciples across the  
plaza to a familiar olive grove. "Sit down  
here," He said to them at the gate, "while I  
go away and pray yonder."

He withdrew and for a while they struggled  
to keep awake. Then sleep overcame them  
and they knew nothing till they half woke to  
find the Master standing over them. They  
were ashamed, they knew not what to say:  
and as He turned away they fell asleep again.  
For the third time, He came back and they

tried to rouse themselves, but He bade them  
sleep on and take their rest.

### The Irrevocable Past

"Sleep on now." The opportunity is lost and  
gone. The past is irrevocable. But the sud-  
den transition, the sharp word of command  
"Rise, let us be going," summoned them to  
new chances, fresh opportunities and spring-  
ing hopes. "Sleep on," the past is fixed, be-  
yond your power to mend. "Rise up, let us  
be going" to meet the future. "The King is  
dead." "Long live the King!"

That, I think, graphically describes our ex-  
perience tonight standing on an isthmus  
between two years. The past is beyond recall,  
but the future is ours. Yet it is not easy to  
drop a curtain between yesterday and tomor-  
row. Many people go under, they cannot be-  
gin again because they are in the grip of the  
past. As the Second Mrs. Tanqueray says in  
a hopeless outburst: "The future is only the



past entered by a different gate." Hearts are haunted by some ghost of the past, some sorrow, shame or sin, some failure or loss.

The sins and faults of youth have a trick of reappearing, pale spectres of the past that will not be laid. Forgotten things start up without warning. It is easy to say "Forget it," but that only irritates the burdened soul. As Shakespeare said: "Everyone can master a grief but he that has it."

There can be no new year, no new anything for the soul which drags about the dead body of a remembered wrong. All problems pale before the problem of the past; all burdens are light compared to it.

### **Can We Be Forgiveness?**

The good news which Christianity brings to the haunted heart is that God is able to forgive. Men and women whose hearts have been stained by sin and shattered by remorse may find refuge and repair in the Eternal Love. I know it sounds too good to be true. Some do not seem able or willing to open their hearts to the good news. It is hard for a thinking man to believe in the forgiveness of sins. But for Jesus I could never have believed it. But if God is at least as good as Jesus then it must be so.

Whenever a man is willing to lead a revolution against the life he is living, God forgives. That does not mean merely the cancelling of the penalties of sin; it is the loosening of the sins themselves from the sinner's heart. No one is ready for forgiveness who has not repented; no one has received forgiveness who is not being saved. There is no magic to turn back the irrevocable years. The past cannot be altogether undone. A sin forgiven can never be the same as a sin unsinned, but the past can be buried, its sorrow forgotten and its shame covered up. The man who has weakened his constitution with half a lifetime of drinking can never be the same as if he had lived soberly. But God can, by the gift of forgiveness, save us from the furies of remorse and give us another chance. He can save us from throwing ourselves away in discouragement and despair.

### **Digging Up Old Sins**

The Christian revelation of forgiveness condemns that sentimental brooding over the past, whatever that past may be, which keeps a man from gathering up the fragments of his life and making the best of his opportunities. We have no business to keep digging up that old sin when God Himself has buried it and

planted over its grave hearts'ease and the lilies of peace. To indulge in morbid reveries is to reduce ourselves to the level of those who are without God and without hope in this world. Thou shalt forget and remember the reproach no more. Thou shalt forget! is part of the Gospel. Surely we may forget what God has forgiven.

"Sleep on now." They lost one of the noblest opportunities ever given to mortals. You wonder that they could ever have slept peacefully again for the baying of hellhounds of remorse. But what if Peter had spent his years eating his heart out over that blunder? Christ forgave him, he accepted Christ's forgiveness and became a hero, the fearless champion of the persecuted Christians.

We must leave the past with God, and forget all that unfits us for future service. We must pray with Stevenson: "Help us with the grace of courage that we may none of us be cast down, when we sit lamenting amid the ruins of our happiness and integrity, touch us with the fire of Thy altar, that we may be up and doing to rebuild our city."

If our sorrow is a true repentance and not a morbid self-disgust, it will rouse in us a resolute purpose of amendment.

"Rise, let us be going." The past must not maim us for the present, the new opportunity which is ours. We look back over this dying year and there is much to regret. Many things would be different if we had to live it over again. The swift-winged word cannot be recalled. The neglected service has passed. There are wrongs that we need to confess on our knees before God. The man who looks back and says: "I have nothing to regret" has lived in vain. The life without regret is a life without growth or gain. Regret is often the shadow thrown by the light of fuller wisdom. But if regret remains merely regret it is useless. It must become the revelation of new possibilities. No man has a right to condemn himself to futurity.

Let the dead past bury its dead. What can be mended hasten to repair—and leave the rest with God! Go forth resolved to do right. The great enemy of life is Despair. The great friend of life is Hope.

### **Cut Your Losses**

Christ invites every man to cut his spiritual losses. The Past is gone. The future is still ours.

But the New Year will be no better than the old year without a new spirit. The gift of God to the world in Jesus Christ is essential



new spirit. The only hope for any mother's of us is the power of God to change an personality by the inrush of the spirit Christ into our own.  
"Sleep on now." Too late! Too late! "Rise! us be going!" to meet the future in the

glad confidence that we can do all things through Christ who strengtheneth us. Wise beyond all human wisdom is the man who knows that the Absolver of the Conscience, the Saviour of the soul, holds the past and He holds the future in His wounded hands.

# GROUPING OUR CHURCHES FOR ACTION

AARON H. RAPKING

Board of Home Missions and Church Extension of the M. E. Church

In large sections of rural America we have stepped up the possibility of travel at least ten times. It is easier to turn the switch in the car than it was to harness and harness horses. Does this have any significance for our churches?

School programs, shopping and marketing activities and health and leisure-time facilities planned in terms of our modern modes of travel. Too often, however, in our church programs, we are still ambling along in horse-drawn buggy fashion. The time is opportune for us, as church people, to give serious consideration to the advisability of grouping churches in the light of the changes that are taken and are taking place. The consolidation of schools and many other factors are greatly enlarging community areas. A commercial trade and commercialized recreational center may serve a territory with a radius of from ten to forty miles and with a population from one to ten thousand persons.

## Sup Ministry

A major world trend is toward larger group action. In our town and country communities neighborhoods many behavior patterns have faded and others have taken or are taking their place. The individual will always be the first unit in the plan of God in the process of redemption, but it is clear that the individual must be saved in his relationships. An individualistic ministry alone is quite inadequate in grappling with organized crime and in a neighborhood, community and world agencies toward the secularization of life. Because of this strong tendency ministers need to think, live, work and pray in terms of the redemption of communities as well as individuals in terms of the whole and not just a segment of life.

There are currents and trends that help or hinder the growth and development of personalities in a given area. In many town and country communities that have the same major trade, recreation, educational center there are from three to ten ministers and from twelve to twenty-four or more churches. I believe it will become an established policy to appoint and elect ministers for a recognized natural area with the understanding that, while they will do the work of a good minister of Jesus Christ as the ministers of their churches, they will also work with the other ministers appointed in the area in studying, planning and promoting activities in the interest of coming to grips with the problems, needs, and opportunities of the people of the entire area, and, by so doing, help to bring Kingdom ideals and attitudes into the total life of the area. One minister in the group might be strong in evangelism, another in dealing with young people, while another specialty might be that of promoting the redemptive process through Christian education. These ministers would meet at least twice a month, and, with a map of the territory before them, study, pray and plan to promote those projects and to deal with those problems the solution of which would mean most to the building of the Kingdom of God in the territory immediately concerned and in the world.

## Church Fellowship Council

As there is need for ministers to work together in a natural area, so there is need for churches to join hands and hearts and work together to combat evil, promote, strengthen and make more effective the program of the churches in the building of the Kingdom of God in the world. A Church Fellowship Council is established by electing one man, one



woman and one young person under twenty-four years of age from each church in the natural community. The ministers in charge of the churches will also be members of the council. The council elects officers and appoints committees.

One of the first steps for the Council to take is to secure a good road or other map of the area and draw a line around the territory that naturally belongs together. Another step would be that of listing assets and liabilities and taking steps to make surveys and gather information that will help the Council get as clear a picture as possible of the problems and opportunities with which the individuals, groups, and especially church groups are confronted in their efforts to achieve more of the abundant life.

In every area there is musical talent that is dormant. It should be encouraged to express itself through the churches. All sorts of groups and agencies outside the church are doing this, while many of our churches are choirless and fail to challenge and give the people an opportunity to develop and express their musical talent through our churches. In fact, politicians, commercial agencies, schools, civic clubs, granges, night clubs and other organizations show more of an appreciation of the power of music to mould behaviour patterns than do many of our churches. Councils should appoint the strongest music committee available and make definite plans to organize junior and senior choirs, choruses and promote musical activities in the churches and communities. These activities should include the holding of community and area musical festivals during the year.

In every church and community, committees should be appointed to challenge the people to express themselves by participating in one-act plays, pageantry and drama. This is an opportune time to present such a challenge, for many people are becoming dissatisfied with the vulgar and degrading emphasis of commercial recreational agencies, and would welcome and join heartily in the promotion of wholesome, expressional, soul-building, leisure-time activities. Neighborhood tournaments are held in preparation for area tournaments, when the largest church, school or other auditorium in the area would be made available.

Then too, Church Fellowship Councils should appoint a committee on recreation whose duty it would be to make a survey of the needs and opportunities for promoting wholesome recreation through the churches in the area. Our negative attitude in the matter

of recreation and our tendency to turn the handling of our leisure-time activities over to commercialized interests is one reason why many of our young people drop out of our churches, leaving many churches stranded and quite ineffective in the community. The Council could advantageously promote soft-ball, volley-ball, tennis, horseshoe pitching and other tournaments. Why not think in terms of some field-days during the year with recreation planned for winter and summer months, looking toward round-ups in the spring and the latter part of summer?

Certainly, every Church Fellowship Council would appoint the strongest possible committee on Christian education to study, understand and strengthen the whole process of Christian education through the churches in the area by promoting leadership training courses, group seminars, community forums on civic problems and daily vacation church schools, always in the interest of helping individuals grow and develop as they make the best possible contribution toward building the Kingdom of God.

Every Council should appoint a youth committee that would make plans for establishing or making available camping facilities in the area. Plan for intermediate and youth camps and camps for mothers and church leaders when groups would come together to get better acquainted by studying, worshipping and playing together. The experiences at the camps would prove a great blessing to many by helping them get a clearer picture of the possibilities of making a very real contribution toward Kingdom building.

The time is here when serious consideration needs to be given to the matter of helping boys and girls and men and women to take definite steps toward becoming vitally acquainted with Jesus Christ as their personal Savior. Every Council should appoint a committee to study, plan and promote a program of evangelism broad enough to take in the whole of life and definite enough to help boys and girls and men and women to come face to face with, and into personal vital relationship with, Jesus Christ. In this matter we are failing as a church. Not until we learn the greatest of all arts, and become what our fathers termed "a builder of souls" will we be able to do much more than be on the defensive as a church. Battles are not won being on the defensive, and the time is here to challenge our people in a great offensive coming to grips with the horrible soul and nation destroying liquor traffic, the corruption and lust for power in our political activities, the



blem of helping our millions of disadvantaged people in our large industrial centers, and in many of our rural sections. We need to become Christian crusaders for Christ with a note of certainty ringing in our souls that Christ is able to save and save to the uttermost.

Other committees might be appointed as the meeting of these other needs becomes evident. Grouping our churches, cooperation among groups of ministers, and the organization of Church Fellowship Councils can be big factors in getting more of the spirit of Chris-

tian fellowship and vision into the thinking of the whole area by tackling some common tasks and meeting some common needs. We need to develop a spirit of comradeship and solidarity by planning, working, singing, playing and worshipping together in these areas. As we bring about this kind of cooperation and comradeship among our churches we will be preparing ourselves for intelligent and effective cooperation with other agencies in the interest of Christianizing more of life and in the building of the Kingdom of God in the nation and in the world.

## PARISH ZONING IN RELATION TO INDUSTRIAL COMPETITION

R. R. MARTIN

Department of Sociology, Hamlin University

*A perennial problem facing the protestant church in the modern American city is the question of division of labor among the various churches of a particular denomination within the same city, and the allocation of territory within which each may function without encroaching upon any other.*

### A Suggestion for Further Study

#### *Parish Boundaries.*

Ethical consideration of certain territorial prerogatives doubtless should have consideration in any community carrying on symbiotic relations. The ethics in this situation should, however, penetrate deeper than a definition of certain territorial limits within which a minister may promote the interests of the church with which he is connected, these limits defined in terms of "rights" of individuals or individual churches. It would seem that there can be no basis for the definition of "rights" on any less significant grounds than the broadcast and most fundamental laws of communal integration and institutional growth.

The establishment of definite parish boundaries would be, at best, but a compromise and could carry many reservations. Research in the field of social institutions and community organization seems to indicate that the trends toward regionalism are inherent in our present culture pattern. If this be true, any attempt to force an organization into any artificial pattern of zoning ultimately would be futile. It is to be feared that any plan which includes merely the prescription of definite parish boundaries would fall into this category. As human contacts multiply and become more

complex, they become less dependable as a basis of control in social organizations. Social contacts are becoming more and more diverse under our modern methods of transportation and communication, and doubtless will continue to do so. Social organizations continue to multiply until almost any person may have contacts in practically every section of the city occupied by people of relatively the same economic and social stratum. The city as a whole rather than any segregated geographical area is becoming the unit for social interaction. The neighborhood, once a very articulate unit of social organization, no longer exists, except in isolated cases, and then it is based upon some functional or ethnic contact rather than upon geographical boundaries. This being true, the feasibility of any arbitrary scheme of parish zoning may be questioned. Another and obvious obstacle lies in the topographical factors involved, which, to a large extent, are overcome by the automobile.

#### *II. Present City Strategy is Competitive and Wasteful.*

The present strategy of church administration for the city as this applies to spatial relations (this applies to most churches) is based upon



the law of the "survival of the fittest." This policy is always wasteful. Although competition may not be purposeful or malicious or even the conscious organizing concept, yet, it plays an important role and is not conducive to the best interests of the church as a whole. It is a competition inherent in the organizational strategy, and one that no minister or administrative officer, of a "First," or any other church, can entirely eliminate or control, except to a limited degree. The basis of this competition is inseparably associated with the evolution of the church from a struggling "White Church"—(First Church) to the present complex of churches dotting the modern city. This matter of church growth is closely related to the process of city growth. The two combined have posited a problem by no means easy to solve. In the growth of the city church from its inception at a time when the city was but a small village, each new unit or church when organized ministered to an articulate community, equally new and equally conscious of its own identity. The problem of the church, then, was merely the question of adjustment to its local habitat, a problem which is experienced by any organic or social life in a new situation. There were few symbiotic relationships because each community with its constellation of social institutions lived largely unto itself, experienced little environmental encroachment, and paid little attention to the outside world. This was true until the web became complex, in fact until the community became city-conscious and the process of centralization set in. Then, the various communities, which hitherto had been relatively independent, became integrated in terms of the larger city as a unit, but the old parish remained the unit for the church organization and individualism, the church policy. In this new integrated city, the "First Church," which was once the mother of a number of these community churches in the sense that it furnished the membership from which they were organized, takes the role of a super-organization with members spatially distributed throughout all the parishes of the city. It assumes certain institutional rights within every parish equal to those of the parish church, but without having communal responsibility centered in any of them. It maintains a symbiotic relation with the other churches which is decidedly one-sided. Through no deliberate intention of the officers or personnel of this "First Church," it becomes the competitor of every parish church for membership and financial support. In an organization, where each church must secure its

support from its local parish, except for "missionary appropriations," and in turn must assume full social responsibility for that community, the "First Church" is faced with the alternative of extinction or vigorous competition. There is no other alternative because it does not possess a distinct geographical parish commensurate with its size. The "First Church," being the strongest church, usually wins in the competition as long as a process of centralization continues to operate in the city as a community force.

As an evidence of waste inherent in this competitive process, one only needs to cite the statement made by a church official, in a western city, to the effect that "all the major religious forces, Catholic, Protestant, and Jewish, have been able to reach, for membership, slightly less than 25 percent of the population of this city." One might add that 25 percent of this 25 percent have not been effectually interested, if participation in the local church is a criterion. A church survey revealed that the first churches of this city carry approximately 33 percent "dead wood" on the membership rolls.

### *III. The Ratio of Size to Efficiency.*

This raises the question of the relation of the size of a church to its ability to meet institutional competition. Few studies have been made in this field; yet, data that are available indicate that a church, in order to carry the load of its own organization—that is to be merely self-supporting in a community of middle-class, salaried, and business people—must have a membership of at least 200, and that before such a church would have a sufficient surplus of energy to enable it to make a contribution of service to the community, it would need to add at least 100 more members. Therefore for it to provide and maintain adequate equipment to meet the needs of a program in such a community, an addition of at least five hundred more members would be needed. This is not to imply that a mission may not be of considerable service to some communities. The argument, here, is that before a parish church can successfully meet the competition which arises frequently from the leading church of its own denomination, it must have reached a size larger than that of most parish churches in the average American city.

The preceding discussion raises a question as to the efficiency of an organizational structure in which one unit is compelled to compete with another; in short, where there is a relation of competition, rather than mutualism. This latter relationship could probably be



ieved through a functional separation of various institutional units—a division of labor—specific task assigned to each church, each attempting to meet its responsibility in this division of labor complex, without encroaching upon the prerogatives of any other. The development of such a program, however, is beyond the scope of the present discussion. The purpose, here, is to direct attention to the limitations of the present competitive system in which most parish or suburban churches are unable to vie successfully with the “First Church” of its own denomination for membership constituency, and economic support, and to show something of the relation of parish life to this problem.

### Church Bulletins I Have Known

Most people have hobbies of one sort or another. I have several—stamps, postmarks, music and church bulletins. Visiting around this year has given me a good opportunity to look at the last of those collections. It is not a very large or pretentious one, but it has its points.

Naturally, a good many of the bulletins are just bulletins, with nothing very exciting about them—the usual routine of order of service and weekly calendar of events, but every now and then some special thing turns up that I wish other churches might copy. For example, I like the custom of two or three churches of giving two Scripture lessons, one from the Old Testament and the other from the New. As the fine pastor of my acquaintance said: “People get little enough of the Bible read to them or by them, these days, so I feel that I ought to give them all I can on Sabbath morning.” It can be overdone, of course, but I am inclined to think he is right about it.

One or two churches have a junior choir for the children, in addition to the main choir anthem. That would not be possible in every church, but many churches could do it easily, if they really would, and it would give the children a sense of a feeling that the church service was theirs and not just the exclusive property of the “big folks.” Also, it is a real addition to the service, as far as the older folks are concerned.

Two churches have the fine custom of having a short period of silent meditation before the pastoral prayer, during which the organ plays, very softly, one verse of a familiar devotional hymn. It did not strike me particularly when I saw it on the program, but when I heard it done, it was really very helpful, and

made it possible for all to join in the prayer that followed with their hearts, as well as with their ears.

The offering is variously labeled, but two very good ones are “The Fellowship of Sharing” and “The Fellowship of Giving” (both from the same church). The idea of having a response after the pastoral prayer is not a new one, but I must confess that most of these responses leave me cold, if not actually resentful of an intrusion on my thoughts. The best I have heard is a very soft rendition of the phrase from “The Elijah,” “Hear Thou in heaven, O Lord, our cry. In heaven, Thy dwelling-place, on high.” That blends in with the spirit and thought of the prayer and lets one down a bit more gently than the average booming “Amen!”

But, from the missionary point of view, the one that strikes me particularly has a place for “News of the Lord’s Work.” It seems such a simple thing, and yet the pastor is convinced that it is worth the few minutes spent on it each Sabbath morning. It is a five-minute presentation of news bits from various mission fields, at home and abroad. Most of the men of the congregation, certainly, and many of the women also, seldom hear about missions except as something vague for which they are asked to pay some money. This plan helps to take missions out of that quite unsatisfactory materialistic category. I wish more pastors were doing something similar, for there is plenty of material to be had for just such brief presentation.

And while we are on the subject, I wonder how many churches have the custom of some I know that use “The Year Book of Prayer for Missions” in the Sabbath morning service, or for the mid-week prayer service. Of course, one must select out of all the people and projects mentioned during the week, some one or two that will be representative of the rest, selected because of personal acquaintance, perhaps. It helps to give something new and fresh to pray about, especially if there is just a word of explanation about the person for whom prayer is offered before the prayer. I wish I knew how we could get “The Year Book of Prayer for Missions” into wider use. We missionaries, of course, “use it loyally” (as one Board publication put it), for family and personal devotions, for we are well aware how much we need each other’s prayers, but I wish the home Church had the habit, too, of praying for us by name, as well as for the work in general.—By the Rev. Allen D. Clark, Princeton, N. J., in “The Presbyterian.”

# The Editors' Columns

## Facing the New Year

IT is not a pleasant prospect before us this New Year. War is rampant. Many are blaming all our ills to war, either the war of the present in all its phases, or the World War of 1914-18. The trouble lies deeper.

During the 19th century we saw the rise of a great belief in democracy. Education of the common man came more and more to the fore. We had a belief in the power of education to instruct and train the masses of men in cultural subjects. Certain phases of the evolutionary theory developed the belief that man would progress to higher and yet higher stages of development.

But further development of technique in the realm of material things brought a change. Men began to steer away from moral and spiritual values, and to place great emphasis upon the accumulation of things. Power in hitherto unheard of quantities lay at man's command. We learned that the way to increase man's happiness was to increase and satisfy his material wants. Accumulated impressions increased and led man astray.

War did not bring about the situation in which we find ourselves; it merely intensified it. Brutal release of power follows an intensified seeking after mere things.

Now man is losing faith and interest in educating and developing the masses of men. Instead, propaganda has taken the place of education in many places. Men are following leaders who promise greater increase in material possessions.

As we face the New Year we ought to realize the place of moral value and spiritual power in life. Yes, the cause lies deeper; it lies within the soul, and the message for the day must be a moral and spiritual one. The age cries out for the prophet who will call men back to God, to a humble repentance, to a reorientation of life around the eternal moral

values and the power of the spirit. What Woodrow Wilson wrote in 1923 is still important: "The sum of the whole matter is this, that our civilization cannot survive materially, unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead."

To that end, and for that purpose, we should all dedicate ourselves in this year which we face.—W. R. S.

## Needed Support

I VISITED a printshop, not so long since where the press was being made ready to start a long run on a magazine. Thirty-two page forms of type had been first set up on their composing machine. It took days to do it. Corrections had all been made. The thirty-two pages had been brought together in their proper order, set inside the sturdy metal frame or chase, and locked up ready to be transported to the press.

Usually the chase is slid from the "stone" onto a carriage and rolled to the press, where it is carefully and mechanically elevated and then gently slid onto the press bed. In this case, however, the carriage was not available and the huge thirty-two page form was slid off the compositors stone, set on edge and carried by four men to the press. There, with one man at each corner it was picked up bodily, lifted to a horizontal position and slid onto the press.

The only thing that held those thousands of individual pieces of type together were the locks or wedged shaped quoins. There was no base or supporting plate on the undersides



chase to hold the type in place and as four lifted those hundreds of pounds of fully set up type it sagged and threatened to drop out any instant. My heart was in my mouth.

to "pi" or drop a single page of set type and enough, for it would mean the entire setting of the type. The thought of losing my two pages, into which days and days of work and care had gone, was a veritable nightmare.

That is the thing we preachers are doing so repeatedly. We build our plans, our plans and programs, our classes and lessons and try to keep them all bound together in the chase we call common sense and reason, hopeful, when and if we stop to look at it at all, that by some near miracle, the whole will hang together.

Maybe it does hang, but one isn't always sure of the "close calls" that come, due to thoughtlessness or indifference. While I have never seen a chase dropped or its type forms scattered, such things do happen and I imagine winter doesn't have to pi more than one my two page form and have the entire job to go over again, to learn that it pays to employ proper under-support. Maybe, if some of us in the printshop of the Master, had our feet pierced once or twice, we'd give more and I think I thought that there should be, under the Everlasting Arms.

*John*

## Feste Burg

AND what a picture does war make! Nor do the endless inconsistencies and contradictions and violations of war, war-thought or war-deed make more palatable the bitter mess that war is.

We'll have peace if we have to resort to slaughter, even of the innocent, to secure our missionaries will Christianize the savages and he, being Christian, will be uniformly armed by the Christian nation which sends him the missionary, that he may help to convert his brother Christian! We cry for peace with our trigger finger itching and a knife on our belt! How can we beat our swords into plowshares while beating hate into the hearts of mankind? We memorialize the Unknown Soldier while we should be honoring the soldier unknown. We can't mix enmities and friendships on the same turbulent sea.

There is nothing certain about war more than its rotten falsehoods, deceptions, inconsistencies, and none of them more amazingly blasphemous than the picture of two armed forces, each intent solely upon the complete destruction of the other, pausing during some evanescent lull in the ceaseless, hopeless slaughter, long enough to go through a superficial form which bears some faint resemblance to the accustomed church service back home, a form in which each mumbles thoughtless words of meaningless gratitude for past favors and vain supplications that the divine help and assistance of God may lead them on to victory after victory and ultimately to the complete destruction of the foe.

"Bless our armed forces on land and sea and in the air," prays one force while another prays for the same "blessings" of the same God. And what of us here at home? Yes, our judgments too, flee to brutish beasts. Passion and prejudice rule. We pay homage and pray too, that the enemy may be damned eternally by a just God. Pretty?

How we poor mortals who claim the Christian way of life do get our religious zeal all gummed up with national or sectional aims. I wot not that God, Himself experiences no end of difficulty in making anything worth saving out of either.

It might simplify things if each country had its own, individual God, upon whom they might call in times of war and carnage, for blessings upon their bloody hands and bloody deeds. Certainly it would make it easier for God. But until such time, let it be remembered that there is one God, only one God, no blasphemous petition, regardless of how deftly it may be worded, regardless of whether the setting of its utterance is on the field of battle or the Boulevard Christian Cathedral's marble altar, can inject a just and righteous God into the heat and passion of war, there to be carved upon the block of man's greed and lust for power, possessions, preferment, half to one side, half to the other.

Of what poor stuff, in the showdown, is our faith in and our comprehension of God! In war it is not possible to make more than one mistake. In our Christian faith it seemingly is, and no greater error, no more disastrous thing could occur, that is disastrous to our profession of faith, than that the prayers of our church be raised for the victory of either of two contending powers.

War cannot be consistent. The Christian Church can and should.

*John*

# CHURCH METHODS

1940

"The more we do, the shorter the hour, the day, the week, the month, the year!"

"The more we live, the more brief appears life's succeeding stages."

These fateful words ring through our minds as we enter the new year, so full of promise and bright hopes for some; mere existence for others; a mixed burden, coupled with apprehension for thousands.

Since the success of all things new is measured by past experience, a review of our individual experience and accomplishment for the last twelve months is the foundation for the hopes in the coming twelve. As preachers and pastors, we have the great privilege of making an unbiased inventory of the probable results of—

The sermons preached on Sunday mornings  
The sermons preached on Sunday evenings  
The sermons preached on weekdays  
Addresses of general nature, to community gatherings, to young people  
Pastoral calls  
Pastoral interviews  
Marriages  
Baptisms

and deciding before God how much has been accomplished toward drawing men and women and young people toward the saving grace of Christ's message. Do we turn the shining page of the new year of grace, and write as we have written in 1939?

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we *know* that, when He shall appear, we shall be like him; for we shall see him as He is."

## The Candle of the Lord

The spirit of man is a candle,  
It is God's revealing light;  
By its searching beam in the darkness  
Is the forward step made bright.  
Untended, the candle flickers,  
Giving but feeble rays;  
Fanned out by our whirlwind living,  
Snuffed out by our crowded days.  
But the spirit of man is lighted  
From the greater Spirit's light,  
As it touches His, its radiance  
Guides through all the night.

*By Edith Dunn Bolar,  
in The Christian Advocate.*

## Evangelism

The winning of souls to the Christian way of life is a matter for local Churches and plans for a personal evangelistic crusade must be workable in the average local Church, men and women of everyday life interested and lighted by divine grace. While many campaigns are set up for a month's concentrated effort, personal evangelism cannot be limited to time or place. Personal evangelism is of the believer in Christ bringing in another Christ.

A parish-wide campaign requires careful preparation, prayer, willingness to "go and tell the story."

*Preparation includes:* a thorough religious census of the community; enlisting the help of all Church officers and organizations; careful instruction of those going out to win others; carefully planned publicity; effective preaching by the pastor.

*Prayer:* "More things are wrought by prayer . . ." Prayers by individuals and prayers by groups, offered sincerely in the interest of winning souls, will enlist the help of the Holy Spirit in guiding the effort.

*Personal Work:* Workers are organized in teams, each team supplied with names and addresses of persons or families to be won to the Christ. Naturally, care in the selection of workers is needed, as well as care in the assignment of names.

Such work is never limited to any period of time, but should be looked upon as a God-blessed privilege" to invite others to "Come and See." It is meant to bring the individual Christian, and the Church as a whole, back to the way in which the Kingdom began to grow, when one believer in Christ went out to carry the glad news to another. We must guard against the peril of being discovered too easily. Just remember that some of our greatest missionaries laboured for years before winning a single convert to Christ. We must do our work with the help of the Holy Spirit and leave the result in the hands of the Lord.

## The Week of Prayer

Christendom prays in a great body during the first full week of January, a worldwide observance from January 8 to 14.

The series of topics was prepared by Robert E. Speer at the request of the department



angelism of the Federal Council. The me is—

The acknowledgment of the Lordship of Christ over the Whole of Life.”

The daily topics are—

*Monday:* Christ over the Individual.

*Tuesday:* Christ in the Home.

*Wednesday:* Christ in the Church.

*Thursday:* Christ over the School.

*Friday:* Christ over our Secular Life.

*Saturday:* Christ in the Community.

*Sunday:* Christ over the Nations.

During the Week of Prayer and afterward, Churches will be requested to enroll every Christian possible in a World Fellowship of Prayer. In England over two million have enrolled and are praying for definite things in a body at the same hour. In some communities the prayer hour is in a centrally located Church; in others the service is rotated among the Churches.

Prayer is needed now if ever when the ritual lights are going out all over the world, not only through war, but through a general upheaval and unrest. Strange yeast forces are disturbing the world order, bringing fear and insecurity to men's minds.

Christians can gird the world for this day of testing through prayer, for prayer is the identification of the individual or group with mighty God, who alone can steady us in this crisis, make love the victor over hate, and enable man to rise above the chaos his sinfulness has created, and build a new order founded on love and justice.

Week of Prayer booklets may be ordered from the Department of Evangelism of the Federal Council, 297 Fourth Avenue, N. Y., 5c a copy or \$2.00 a hundred.

#### Youth Must Lead

Youth must be honest! For if youth, with nothing to gain by dishonesty, is not honest, will there be truth in the world?

Youth must be pure! For if youth, free from the stains of long struggle with the world, is not pure, will there be purity in the world?

Youth must be unselfish! For if youth cannot see that to find oneself, he must lose himself, who in the world will be dedicated to the search for a new kingdom?

Youth must have love! For how is love to succeed, if youth does not prove it good?

Youth must lead! For youth alone, with its energy, its faith, its indomitable spirit, can solve the maze of problems which surround us today.

Youth must follow Christ! Youth leads, but it must lead in the footsteps of the Master, for only thus can it lead surely, steadily, in the paths that lead to the kingdom of God.

—Robert Boyer, in *The Epworth Herald*.

#### Two Clergymen Help Create “Crimeless Community”

Two clergymen have made Shelby, O., the ideal “crimeless community,” and the winner of two national safety awards. One of them is the Rev. C. Bruce Young, pastor of the First Lutheran Church and mayor of the town of 7,000; the other is LeRoy Coffey, who was pastor of a Baptist church before the Rev. Mr. Young appointed him to serve as the chief of police three years ago.

In explaining their achievement the pastor mayor said: “I couldn't see why we could not have the best policed community in the country, or at least in Ohio. Coffey and I decided to apply big city technique to our crime prevention.”

A criminal identification division with cameras and finger-printing equipment has been established. Coffey also inaugurated a series of crime prevention and safety talks at schools and before club groups. In 1937 and again in 1938 the National Safety Award was presented to Shelby for having no fatal traffic accidents.—*N. L. C. Bulletin*.

#### Goal for Evangelism in North Alabama Conference

1. 10,000 additions to the Church on profession of faith.

2. A Commission on Evangelism to be organized in each district for continuous service.

3. That a program be built up for the year, copies to be forwarded to the Conference Commission.

4. That the Conference Commission publish in the Alabama Christian Advocate a suggested outline for district action.

5. That the Conference Commission make available to each pastor printed suggestions for a “Ten Weeks Loyalty Campaign,” a “Fourteen Weeks Soul-Winning Campaign,” and a “Christ-Centered Crusade.”

6. That programs on Evangelism in the Sunday School be secured by each pastor from the general Conference, the campaign to begin in January and culminate Easter Sunday.

7. That conferences among preachers be called by the General Conference at any time

deemed wise for the deepening of Spiritual life of preachers.

8. That pastors in rural sections hold revival meetings during the winter as well as the summer, with the help of Conference speakers.

9. That each pastor be urged to assist in a neighboring Church Revival without pay.

10. That Preachers and People support the "Youth Crusade."

11. That efforts at Soul-Winning be continued throughout the year. "There is no honorable discharge from the ranks of this campaign." Regular preaching, pastoral calling, personal work, prayer meetings, mass evangelism, tent or outdoor, brush arbor or sound trucks, street meetings, and any other method that will cause them "to come and see."

"What we need is not so much a plan of evangelism as a conviction and a passion." "Not by might nor by power but by my Spirit, saith the Lord."

#### A Fine Advent Custom

A little article on "Advent Boughs" in *The Woman's Home Companion* and the thoughtfulness of a LUTHERAN STANDARD reader in San Antonio are jointly to be thanked for this message concerning a fine way to celebrate Advent—in the home. From Europe there came to America—so the *Companion* article tells us—the custom of gathering, prior to the first Sunday in Advent, fir and spruce boughs, saturating them in water, and arranging them in a heavy jar that contains water. These Advent boughs are placed on a table in the home and on the boughs—or near them, in candlesticks—are arranged four small candles and one large "Gospel candle." Then, on each of the four Sundays in Advent, the family gathers about this table at dusk. The tall Gospel candle is lighted by a parent and the first of the small candles is lighted by the youngest child. "Then the story of the first Christmas, as told in one of the Gospels, is read, followed by Christmas poems, stories, carols and hymns—each selecting a favorite in turn. When we had a piano we all sang together. Later we used good records of Christmas music." The next Sunday evening one more candle is lighted, so that there are two small candles burning as well as the tall Gospel candle. This is repeated, with the lighting of one more small candle each week, on the third and fourth Sundays. Of course, on the fourth Sunday all the candles are burning and the children realize that Christmas is here. With

a view to the practical, the writer in the *Companion* advises changing the water in the each week and sprinkling the boughs to prevent drying. The lady who sent us this clipping tells us they are going to follow this custom in their home this year. She writes "We have four children ranging in age from 12 to 6, so I think it will be a thrilling experience. We also have a beautiful many scene, and I have thought of setting that for the first Advent Sunday evening, and have our little Sunday evening gatherings around that." Some of the rest of us will be joining you in observing this custom, my San Antonio friends!

Save this suggestion for use in 1940.

#### A Story Teller's Marathon

January to March would be a good month to carry out a suggestion for a "Story Teller's Marathon" made by the Epworth Herald. The program may be built around a variety of objectives. Prayer and its Results; Conviction; Evangelism; Honoured American Citizens; Honoured Christians; Scientists; Inventors; Civic Leaders; and any others that will bring a response from the group interested.

Variety may be achieved by dramatizing one or several of the stories at specific times through the season, such as Washington's Birthday, Lincoln's Birthday, Valentine's Day, St. Patrick's Day. If Easter stories are used, this should be done during Passion Week.

#### A Bible Reader's Pageant

The Methodist Church in McLouth, Kansas, has a new building, in which the pastor plans to hold a Bible Readers' Pageant to begin at three o'clock in the morning and continue through the day and evening. Because the little church has as yet no bell, the Baptist Church in the south end of the little town and the Brethren Church in the north end of the town, and the school in the west end will ring their bells at 3:00 A. M. to call the faithful of the countryside to join in their celebration.

The 18 hour service, planned by Rev. Robert B. Alexander, will permit the reading of the entire New Testament by 72 readers supported by a program of music and pageantry. Although the little town of McLouth has less than 700 resident souls, there are more than 1000 expected at the service.—*Bible Society Record*.



## LURE OF THE HIGHER PLACES

W. FRANKLIN HARKEY

*"From the end of the earth will I cry unto thee, when my heart is overwhelmed; lead me to the rock that is higher than I." Psalm 61:2.*

**R**ECENTLY in an automobile trade magazine there was an article entitled, "The Lure of the Higher Places." The writer called attention to some of the high mountain peaks in our own country, their scenic beauty and attractiveness. Then, he told of the power of his cars and how easy it was to reach these great mountain heights in a modern automobile. The article was illustrated with pictures of good roads and snow-capped peaks. As one read the story of the beauties of nature and the views of wide horizons instinctively he felt the call of the hills. The promise was made that these higher places would shut one off from the noise and bustle of the lowlands.

Spiritually, this ancient saint of God felt the same call. He wanted to get away from his troubles. In his distress he felt the need to get away from his environment. Happily for him, he sensed that his greatest need was for the power and presence of God. That longing led him to cry, "Lead me to the rock that is higher than I."

### The Need for the Higher Places

What was it that moved the Psalmist to cry out, "Hear my cry, O God; attend unto my prayer?" He was in trouble. Life was perplexing and baffling. His environment was bad. He was an exile from God's house. There was no hope for better things in his present condition. He had discovered his own insufficiency. Peace had fled, and disaster threatened.

The age of David is typical of our age. Men are bewildered by the circumstances of life. We are often overwhelmed, baffled, and frustrated, and we know not which way to turn. We have lost our perspective. Our only salvation lies in the escape to higher altitudes. In our desperation we have tried one expe-

dient after another only to find that each has led into a blind alley.

There are times when nature offers release from the daily grind that is ours. We agree with the enthusiast who says, "It is a fine thing to get away from the valley of common living and ascend the mountains for wider horizons." Our universe grows more wonderful every year. Man continues to find the secrets of a marvelous universe. Nature does serve to lift man from the weary humdrum of every day living. There is a healing balm in the beauties of the world about us and the starry heaven above us. Sometime ago Sir James Jeans gave us an insight into the wonders of our universe when he said, "A few stars are known which are hardly bigger than the earth, but the majority are so large that hundreds of thousands of earths could be packed inside each and leave room to spare; here and there we come upon a giant star large enough to contain millions of millions of earths."

But, after we have considered the beauties of the earth and its wonders something more is needed.

### The Search for God

Allowing that this Psalm was written by Israel's mighty king the fact is apparent that he had failed to find satisfaction and peace in life. His prayer was, "Lead me to the Rock that is higher than I." Man's soul is not satisfied with the beauties of nature. Its reach is higher. Some one facetiously asks, "Have we any use for God?" Rather the question should be put, "Can we any longer get along without God?" It was a very personal need in the heart of Augustine that led him to exclaim, "O Lord Thou hast made man for thyself, and he is restless until he rests in Thee."

It must be admitted that many of us are short on aspiration. We are self-contented and often the world and its pleasures have stifled the holy desire for communion and fellowship with God. Our Lord led His disciples apart again and again. He knew their needs.

There was an opportunity for understanding His message in the quietness of the hills that was not possible when the multitudes crowded around Him. The value of prayer and meditation has ever been recognized.

When our Lord was ready to teach His disciples the true way of living He called them apart. The inspired writer tells us, "And seeing the multitudes, he went up into a mountain." His great discourse was on the subject of Right Living. That lesson we need to learn. If we are truly searching for God, it follows that we will learn the lesson of right living. If there is one lesson we need to learn more than another at the moment in which we live, it is how to live. We do not know how to live. Enjoying the blessing of civilization, we have failed to learn how to live together in peace. We rend and devour each other. The slaughter of the innocent continues. The primary lessons which Jesus taught have not yet been learned, namely, that truth is better than falsehood, that purity is nobler than impurity, that we must forgive and not hate, and that we must live daily in the spirit of unselfishness. There is a direct connection between finding God and living these truths in life.

#### **An Adequate Refuge Found**

Baffled by the unexplainable circumstances of life, and harassed by its evils, nevertheless there is an adequate refuge for man. This man of God found that refuge as he exclaimed, "Lead me to the rock that is higher than I." It was the same confidence, and it must be the same man speaking in the Sixty-Second Psalm, when faith laid hold of this great conviction, "He only is my rock and my salvation: he is my defense; I shall not be greatly moved." Paul in writing of the experiences of the children of Israel, said, "for they drank of that spiritual Rock that followed them: and that Rock was Christ."

Now, these upper places have always given greater visions of God. On Mount Sinai Moses received a vision of God. That vision and the law gave purpose and direction to the life of a nation. The nations of the world could do not better than consider wherein they have failed to be guided by the vision that moved Moses to give his life to God and his nation. We are in danger of becoming a lawless world.

One of the sure results of this call to the

higher places will be a vision of God. That will mean a wider horizon. We will see that the Kingdom of God is for all men. At the moment in which it is our privilege to live and work we sorely need this larger perspective. That was what the automobile salesman said would result when we answered the call of the hills. His idea was not spiritual, but he felt that a high powered automobile would take the driver far from the maddening rush of life. The lure was for a vacation from work and the daily task.

For the Christian the lure of the upper places rests in this. Here he finds not only rest from the daily tasks, but he finds the sweet fellowship with God. As he answers the call of the mountains he will inevitably find these wider horizons that challenge to greater service for Christ.

In recent years many ministers have found it helpful and profitable before beginning the work of the fall to go away for a "Retreat." The purpose of such a retreat is to see their work in the light of Christ's teachings and His call to service. These hours spent in fellowship, prayer, and study become soul building hours. Most of us feel the inspiration of such a habit for weeks to come. All Christians need such reinforcements. Our dedication should be in the spirit of Watts as he sings,

"Were the whole realm of nature mine,  
That were an offering far too small;  
Love so amazing, so divine,  
Demands my soul.

There is the satisfaction in this refuge because of the confidence and hope it affords. All about us the achievements of man are crumbling, and civilization itself seems to be tottering, but there is for the child of God an adequate refuge. How dreadfully lonely and hollow are the lives of men and women who know not God and who have not found Him a sure refuge in every time of need. Like the disciples with the Lord on the sea of Galilee we are terribly afraid that our little boat will be lost. Have we realized how frail our boats are? It is well that we realize that our hope must rest upon some surer foundation than our man made boats. We can only find a sure refuge for life and our civilization as we turn to Christ. In the midst of our doubts and distractions, if we will only call, we may hear Him speaking to our troubled spirits, "Peace, be still."

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# NEW OPPORTUNITIES

W. R. SIEGART

*"The set of their faces is forward."—Hab. 1:9.  
"Speak to the children of Israel that they go forward."—Ex. 14:15.*

HERE is a similar meaning expressed in two entirely different situations. Habbakuk is describing the Chaldeans at the height of their power. They were a conquering nation. Like certain powers of the present day, when they saw land they wanted they just took it. The prophet looked upon them as the scourge of God to chastise Israel. For a number of years they could not be stopped. Perhaps the prophet gets to the heart of things when he says of them: "The set of their faces is forward." It may be translated: "The set of their faces is eagerly forward." With eagerness and enthusiasm they went forward. They were determined to go ahead and they did. Just as soon as they relaxed, lost the eagerness of face and enthusiasm of victory, adversity set in and they began to fail. Eventually they passed off the scene.

The other text is taken from the Biblical record of Israel's leaving Egypt. Just as they came to the Red Sea they saw the water barrier before them. Behind them was the Egyptian host pressing hard. Many lost heart and courage. They began to bewail the fact that behind them they had left a measure of security, even though held as slaves and persecuted by their masters. Looking the situation over quickly they would choose their former state. Moses wanted to be sure he was following God's will. What seemed strange was the nature of the reply he got: "Wherefore criest thou unto me? Speak unto the children of Israel that they go forward." That is exactly why they had left Egypt. That is exactly why they had come to the Red Sea—to go forward. There was nothing to be gained either by standing still or going backward. They had started under command of God. Let them continue and He would both lead and guide. To paraphrase Habbakuk, the set of their faces was to be eagerly forward.

The situation of the children of Israel reminds me of one into which we got during the War. Leaving Queenstown we had taken a channel we thought to be safe. When we were fairly well on our way a mine-sweeping trawler signalled us that the channel we were using had been mined the night before. Our

captain said, "Well, if we go backward we might suck a mine to our side, and if we go forward we might miss them. Keep going forward."

There are times when a slight retreat might be to our advantage, but even then the set of our faces should be forward. The retrenchment must be only temporary, and it must be the means of our gaining further advantage for the advance.

To this double text there is a special significance attached. Forward lies the way of opportunity. The great opportunity before us, as we face the new year, is the great opportunity as Christians. First is the golden opportunity to come closer to the Christ Himself. We have a tendency to join the Church, and then bask contentedly in the Church's love and blessings. Many times that is the beginning and the end of the matter. But the Church is only the Body of Christ and the organization which perpetuates His teaching and seeks to carry on His work. Uniquely the Church is a group of believers in the Christ who seek to carry out His program, and at the same time to perfect themselves. Joining the Church is but the outward sign of one's acceptance of the Christ and the seal to one's determination to follow Him and to develop that Christ-like life.

And that is a golden opportunity—to follow Him. Did not Jesus Himself say, "Follow Me." We have tended to place a great deal of stress on "believe on Me," but our greater emphasis should be on "Follow Me." It is all too true that we must believe, and in believing have right belief. But our belief must not be merely a mental assent. Our belief should be the beginning and foundation of a life which fully expresses the belief. "Believe on Me" should be the first step to "Follow Me."

Some time ago many prominent church leaders and officers were asked what the next year's goal of the various divisions under their charge should be. Some answered: "The preservation of the historic faith." To many that would be an adequate goal, but to me it seems far beneath what it should be. Merely to preserve the historic faith indicates only a guardianship. Doctrine, dogma, symbol and belief may become ends in themselves and detached from actual living. Like the barren

fig tree they may have many leaves and no fruit. Our opportunity is to square our belief with life. "Follow Me" blazes before us as a great opportunity.

When we begin to follow the Christ we begin to learn the true meaning of the other words of His: "Abide in Me." Following Him we learn to abide in Him; then it comes to pass that He is indeed the true vine while we are the branches. With such a relationship established we will indeed bring forth much fruit.

Before us this coming year stretches another new opportunity, and that is to appropriate the Christ. This means a closer association with Him, and a deeper experience of Him. All our praying will be of little avail until we do appropriate the Christ in closer living. "Wherefore criest thou unto me; speak to the children of Israel that they go forward." That seems to me to be the situation in which we find ourselves now. Certainly to prayer must be coupled action. God wanted Moses to pray to Him, but he wanted him to get up from his praying and act, to go forward. Our praying as Christians should lead us to a greater appropriation of the Christ.

In Shakespeare's Hamlet the king seeks the aid of God. So long had he been absent from the throne of grace that he was unable to pray aright. Rising from his knees he exclaims:

My prayers rise up,  
My thoughts remain below;  
Prayers without thoughts never to heaven go.

Perhaps that, too, is the reason many of our prayers remain unanswered, simply because we live so far away from our Lord that we have not appropriated Him.

After we believe in Him and begin to follow Him there should come to the Christian soul a mystical union and communion with the Christ which actually takes Him into life. Then Jesus becomes the very soul of the Christian soul, the light and life of Christian living. It is such a close association with the Christ that through the power of the Spirit we appropriate His life, we strive to reveal His character and live a life more closely to His.

Mary of Ognies was a famous nun of the Middle Ages. It is said of her that she once wet with her tears, the pavement of the church and the altar cloth, seeking her Lord. That is not the way to find the Christ. It is in the crowded ways of life where men live and move and have their being that we find Him. As Whittier, our American poet, has expressed it:

In simple trust like theirs who heard,  
Beside the Syrian sea,  
The gracious calling of the Lord,  
Let us, like them, without a word,  
Rise up and follow Thee.

Before us stretches the New Year. As we stand upon its threshold let us resolve that we will go forward—forward to come in closer contact with the Christ, and forward to appropriate Him into our lives and to give Him to our fellowmen that materialism cease to rule, and the Lord of Men triumph.

## POWER TO LIVE ARIGHT

EARL S. SCOTT

*"I cannot understand my own actions; I do not act as I want to act; on the contrary I do what I detest."—Romans 7:15. Moffatt.*

**P**AUL states here his own vexing problem. Yet, personal though it is, this problem is not limited to the experience of the great Apostle alone. Who is there of us who has not said, "I cannot understand my own actions?" We have said something for which we have been sorry and have exclaimed, "I didn't intend to say that! I don't see what

possessed me." We have done something and then with remorse have said, "I don't understand why I did that. I guess I wasn't thinking."

One of London's greatest social workers, Miss Muriel Lester reports her work with an elderly woman client whose besetting sin was intemperance. Miss Lester had felt encouraged after a number of interviews with this woman, but was shocked one day to find her in a public house again imbibing. When she remonstrated with her habitual counselee the



er answered between hiccoughs, "Miss  
er, God never made a better woman than  
but I can't live up to it!" This is not to  
y that intemperance was one of Saint  
s failures but rather that he was not the  
one to miss the mark and afterward to be  
ed by his own actions.

would be most presuming to lay down a  
f rules by which it would be guaranteed  
one could live a more thorough-going  
tian life than did Paul. But since "not  
e, but low aim is crime" our goal may  
erly be higher than the accomplishment  
en so great a saint as the Apostle to the  
iles.

oking at the lives of the most successful  
tians one is impressed by the fact that  
control is one factor in Christian living.  
e weakness of his own will power a per-  
may be his own worst enemy. In the old  
ement parks one "attraction" was the  
. One would walk through long but  
ing aisles all walled with mirrors. Every-  
e one's self was one's greatest barrier.  
erson's own image was his chief obstacle  
ding his way out.

ore people have read the confessions of  
stine than have read any other literature  
ut the Gospels and the Psalms. We must  
gnore the influence of his mother, Monica  
hom an old bishop said, "The Son of so  
tears can never be lost." However, Au-  
ne listed self-control as one of the factors  
e production of Christian character. One  
at which a great deal of influence can  
erted is in the refusal to begin new but  
nabits.

ading of Christian literature is another  
rock in the fortification against tempta-  
Thomas Aquinas came as near to per-  
n of Christian character as human mor-  
do. Reading was the keystone of that  
ation. Under Albertus Magnus at the  
ersity of Cologne he came to be known  
he Dumb Ox," with "dumb" used in an  
ant, not a modern sense, to denote the  
gth that comes from much study and  
speaking.

third source of power for right living is  
the desire to please others or to respect the  
ory of others. Fortunate indeed is the  
n who has a father or mother whose life  
Christlike and whose prayers for the  
are so earnest that the son or daughter  
ay, "For his sake, or In her memory,  
l live on the highest possible plane." In  
gh-priestly prayer, Jesus said, "For their  
I sanctify myself." His dedication was

born out of his love for those whom God had  
given him.

Francis Xavier, great pioneer missionary  
in the most difficult fields had such a way of  
living as to bring great groups of devoted  
people around him pledged to Christian living  
because of his inspiration. On his way to re-  
ceive his commission from the King of Portu-  
gal — a commission which was eventually to  
lead him to Japan and consequently to his  
martyrdom — a boy attendant exclaimed, "For  
the first time in my life I understood what it  
is to be a Christian." Pick out some one,  
father, mother, husband, wife, or child or  
friend, and say, "For his sake, I sanctify my-  
self."

✓ For right living everyone needs to be con-  
nected with some great cause. It may not be  
one's vocation, but it can nevertheless be a  
consuming interest. The world is so full of  
great causes that one will not have to look  
far. World peace, prevention and control of  
cancer, abolition of child labor, crime preven-  
tion, inter-racial harmony, and missionary ex-  
pansion are only some among many noble  
causes well worth the dedication of any life.  
A great contemporary saint is John R. Mott.  
That he was always conscious of God is shown  
by the fact that when Bishop Taylor visited  
the Mott home, John who was then a very  
small child, thought that the Bishop con-  
formed to his mental picture of Jehovah and  
said to his mother, "Is that God?" But it was  
later when Dr. Mott heard Dwight L. Moody  
preaching at Northfield that he heeded the  
call to a great world service and in answering  
that call began to develop the qualities of the  
great world citizen whom we know today.  
Great power comes for a great purpose. A  
great affection expels less worthy reasons for  
living.

We began with self-control. Let us close  
our analysis with God control. Practice the  
presence! Realize that you are always in the  
presence of God. Cardinal Cusa in, "De Vi-  
sione Dei," asked the monks in a certain con-  
vent to compare the presence of God with the  
unvarying gaze of certain portraits. He pre-  
sented to that monastery such a picture. No  
matter where one went in that room the eyes  
in the picture would still be looking at him.

Brother Lawrence may be the greatest ex-  
ponent of practicing the presence. At the age  
of eighteen he was impressed with the bar-  
renness of the fruit tree in the winter con-  
trasted with its wonderful productiveness in  
the summer and concluded that if God could  
do that, if He were allowed to, He could work  
as great a change in human life. About that

time Brother Lawrence entered the army. During his experience as a soldier he was wounded. After his discharge he became a servant and then later tried the life of a hermit. Dissatisfied with this, at the age of fifty-five he entered the convent of the Discalced Carmelites in Paris where he began a twenty-five year period of service in the kitchen. He learned to see God in everything, even in the picking up of a straw if in that act he was rendering a service. He said that service was not to be judged by its size any more than a musical composition by its length or a painting by its width. He said that practicing the presence is schooling the soul to find joy in divine companionship and that if he were a preacher he would "preach this practice before all other things whatsoever." God will control our lives if we will allow him to.

Henry Drummond once rode with a driver

who was generally known to be a heavy drinker. On the journey Mr. Drummond asked this man what he would do if his team got beyond his control and were running away and in the carriage there were an expert driver who would be sure to be able to control the horses and master the bad situation. Of course the driver said that he would be glad to surrender the reins. The great preacher then said that Christ would master the driver's life for him.

Perhaps Paul was in a mood of unusually deep discouragement when he wrote of his perplexity as expressed in our text. We do know that at other times he was more confident. It is well therefore since we began this sermon with his feeling of inadequacy to close it with another text in which there is a more hopeful note, namely—"I can do all things through Christ who strengtheneth me!"

## A VERY ANCIENT PARABLE

*Communion Sermon*

ELMER S. FREEMAN

*"So the Lord stirred up the spirit of Zerubabel the son of Shealtiel the governor of Judah, and the spirit of Joshua the son of Jehozadak the high priest, and the spirit of all the remnant of the people, and they came and did work on the house of Jehovah of hosts, their God."—Haggai 1:14.*

THREE thousand years ago there stood, in an ancient city, a magnificent house of worship. The labor, the prayers, the treasure of many thousands had gone into the building of it. The wealth of kings had helped to erect it. It was the pride of the city and the nation. To it the tribes of the Lord went up to worship, to pray, to offer sacrifices. The city was the city of Jerusalem, and the house of worship bore the name of Solomon, most renowned and illustrious of the kings of Israel.

Then there came an age when the people heeded little the call to worship at the Temple of King Solomon. They were engrossed in their own affairs,—the rearing of their families, the cultivation of their lands, the heaping up of riches. The smoke of incense and of burnt offering still rose from the altars as the priests went about their duties, but the Temple courts echoed hollowly now to the footsteps of the few where once they had re-

sounded to the tread of thousands. Prophets spoke words of warning, but the people heeded them not, and one Jeremiah they cast into a pit that his warning of doom might no longer offend their ears. Gradually the glory of the Shekinah, of the Lord shone as it were less brightly in that house of worship.

Finally there arrived a day when the glory of that house of God was extinguished completely. An alien conqueror, Nebuchadnezzar of Babylon, destroyed the Temple, stone by stone, so that not one remained upon another. For 70 long years no worship was held there while those who had bowed in its courts languished in an alien land far away.

After this, the conqueror was himself conquered. Cyrus, King of Persia, added the lands of Babylon to his own kingdom. What led him to take pity on the people of Israel in their Babylonian exile we do not know. Perhaps it was because he, like them, was a believer in but one God. But take pity he did, and he issued a decree that they should be permitted to return to their home land and from the public treasury be given funds to rebuild their Temple. So it happened that about 50,000 of them, led by their prophet Nehemiah and the priest Ezra, returned to Jerusalem after 70 years' exile, bringing with



them the sacred ornaments and vessels for the Temple, and began to rebuild the house of God, erecting first the altar, that access to God might again be resumed.

For a time all went well. Walls began to rise upon the ancient foundations. Through the more venerable Jews lamented that the new Temple would be smaller, and would lack the grandeur of the old, the younger ones rejoiced that again they were to have any Temple at all.

Then arose a dispute. The neighboring Samaritans, who were also Jewish, but not racially pure, having in their veins a mixture of alien blood, asked to have a share in the rebuilding. Rather curtly and unkindly their claims were rejected, and they were rudely excluded. Because the people were divided in their opinions over the matter, some saying the Samaritans should be kept out, some holding they ought to be admitted, a further delay ensued, and for 15 years no work was done.

But though the people delayed the building of the house of God, they went on with the construction of elaborate houses for themselves. Some even paneled their own homes with the beautiful cedar wood which had been intended for the Temple itself.

Then there arose another prophet, whose name was Haggai, saying to the people, "Is it a time for you yourselves to dwell in your ceiled houses, while the house of God lieth waste? Consider your ways, — Ye have sown much, and bring in little; ye eat, but are not satisfied; ye drink but are not filled with drink, ye clothe yourselves, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. . . . Why? saith Jehovah of hosts. Because of my house that lieth waste, while ye run every man to his own house."

Then the people took to heart the rebuke of Haggai, and began again to build, so that in four more years the new Temple of Jehovah in Jerusalem was completed. This is the very ancient parable and the meaning is this. . . .

There was once a time when the Church of Jesus Christ was supremely venerated over many parts of the earth. As with the ancient Temple of Solomon, the Christian Churches drew the loyal worship of their thousands and their tens of thousands in city and in village and in open countryside. To it, as of yore, many nations of men paid homage and service, observing its precepts in their lives and yielding godly obedience to its commands.

Then, as in olden times, the ways of men

and the ways of the Church of Christ began to diverge. There was no physical exile of the people, as before, but something even worse took place; the people began to exile the Church from the concerns of daily living. Something called Business built temples of its own which overtopped the spires of the Churches. Another something called Pleasure pushed the Church into a corner, and itself took the center of the stage. As of old, the sacrifices of the altar were still offered, and prophetic voices, some greater and some lesser, were still heard within its walls. But fewer and fewer attended before the altars or frequented its courts to hear and heed the prophets. The day of the Church's Babylonian captivity and exile were at hand.

About this time there arose a great movement to recall the people into the Christian temple, as Ezra and Nehemiah before-time had urged the rebuilding of the walls of the house of God in Jerusalem. Men called this great movement the Reformation. Thousands were called back to worship, and though some deplored the lessened beauty and impressiveness of the newer edifices, more rejoiced that the people had turned their faces toward the altars and the courts of their temples.

But again delay arose. As the Jews and Samaritans had once disputed as to who might help in the rebuilding, so now men of different denominations disputed so that the work of rebuilding was again almost at a standstill.

Meanwhile, history repeated itself in another way as well. Little concerned that the building was stayed, and the house of God once more lay waste and unfinished, men took and used for their own selfish purposes that which was designed for the Temple and, in the words of Haggai the prophet, "ran every man to his own house." Then there came to pass, whether by the sin of man or the design of God, or both, one need not say, days as of old, when the fruit of men's labors seemed to go for naught, when it was as if the Lord were again speaking through Haggai: "Therefore for your sake the heavens withhold the dew, and the earth withholdeth its fruit. And I called for a drought upon the land, and upon the mountains, and upon the grain, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands." And the Temple of God which is the Christian Church had fallen again upon evil days.

But even scarceness and evil do not last forever. In these latter days the voice of Haggai is heard again, saying "Rebuild ye the

house of the Lord." The spirit of Zerubbabel the son of Shealtiel, and of Joshua the son of Jehozadak, is again bestirred. The call has gone out again to the remnant of the people to come and work upon the house of the Lord of Hosts.

Today, in this single branch of the Church of Christ, we have dedicated ourselves anew to the high purposes for which the Church of God was established. Today we have assembled before the altar to celebrate again the holy rite of remembrance which clothes with flesh and blood once more our memory of the Founder of our faith. Today new names and new faces have been added to the company of those who in this place are striving to recall the Church to its ancient power and glory. New prayers ascend in this morning's hour of worship for the renewal of the days when the Lord's house shall be firmly established, and all nations shall come unto it.

And we take heart in hearing again the ancient promise of God to His people when they are faithful: "For thus saith Jehovah of Hosts, — Yet once, it is a little while, and I will shake the heavens and the earth, and the sea and the dry land; and I will shake all nations, and the precious things of all nations shall come; and I will fill this house with glory, saith Jehovah of hosts. . . . The latter glory of this house shall be greater than the former, saith Jehovah of Hosts, and in this place will I give peace."

✓ ✓ ✓

# OUTLINES

FRANK L. COX, D.D.

## As He Was Praying

Luke 9:29.

Prayer changes things. It alters things within and without. It changes our attitude toward the world, the people of the world, the universe.

I. As Cornelius prayed, a heavenly vision and an angelic voice came to him (Acts 10:1ff). This opened the way for the Lord's messenger and the message which brought salvation to him and his house.

II. As Peter prayed, the heaven was opened unto him. He received a vision of the breadth of God's grace and his own duty (Acts 10:9ff).

III. During his baptism, Jesus prayed. The heavens were opened unto him and the Spirit descended upon him (Luke 3:21f). Those who are baptized and pray as they are bap-

tized, receive the gift of the Spirit (Acts 2:38; 22:16).

IV. When the disciples prayed, the place wherein they were gathered was shaken, etc. (Acts 4:31). Prayer has the power to bring about a spiritual awakening, a shaking up of things about us and within us.

V. As Paul and Silas prayed, the earthquake came. Paul was given an opportunity to preach the gospel to receptive hearts (Acts 16:25ff).

VI. As Jesus prayed on the Holy Mount, his countenance was altered and his garments became as white as the light (text). There is a direct connection between prayer and the growth of character. When we pray, our lives beam with a heavenly brightness and we become lights of the world.

✓

## Parables of Grace

Luke 15:1-24.

The first parable is taken from pastoral life, the second from domestic life, the third from family life. The purpose of each is the same: To teach God's attitude toward the sinner (vs. 1, 2).

Four scenes are presented:

I. *The lost soul.* The sheep, the coin, the son — each was lost. The lost person is one who is separated from God, his owner. The loss is twofold: God loses man, and man loses God. But in each case the reason for the loss is different.

1. The sheep lost itself through stupidity. It was conscious of its lost condition, but unable to make its way back to the fold. The careless, the bewildered sinner.

2. The coin was lost through the carelessness not of its own. It was unconscious of its lost state. The unconscious sinner.

3. The son was lost through self-will. He was in a state of isolation, wastefulness, want, humiliation (vs. 13-16). The voluntary sinner. He who leaves in rebellion goes farthest from God — into a "far country."

II. *The grief of the loser.* In this picture, bowed heads are seen and sighs are heard.

1. The shepherd grieves the loss of the sheep. The grief is due to pity — the sheep is of but little value — one of a hundred and it may be replaced within a short time.

2. The woman grieves the loss of the coin. Her sorrow is due not to pity, but self-interest. (God wants man for himself.) In this case the loss is greater — one of ten and it cannot be replaced.

3. The father grieves the loss of a sheep, or a coin, but a son — not one of a hundred,



en, but of two. In this the sorrow of the reaches a touching climax — a bereavement. No grief is comparable to the grief caused by the loss of a child. The form of the mourning son throws a shadow over the home (Isa. 11:8a). God laments the obduracy of sinners (Psa. 81:13, 14; Isa. 48:18).

**I. The search.** Though lost, man still longs to God — the sheep to the shepherd, the coin to the woman, the son to the father. God does not call new creatures into existence like the place of those who stray—he seeks to recover. Note the search —

By the shepherd. He leaves the fold, penetrates the thickets, crosses ravines. "Until he finds it." (See Luke 19:10.) God wants knowledge of his love to reach all men. "I will preach," etc.

By the woman. Lights candle (of inspiration). Sweeps. Finds. For two reasons she searches: The coin belongs to her; it is useless while lost.

By the father. A difference. Son had lost of his own accord, in knowledge of the father's love and will; he knew the way home. Therefore, the father does not go for him — he must discover himself and return.

**7. The joy of restoration.** In this scene hear joy bells. There is joy for the one saved and for the joy of the Savior. No joy is comparable to the joy of successful love.

The shepherd carried the sheep. Did he chide or punish it — joy of recovery too great to t.

The woman, like the shepherd, was overcome with joy, which was multiplied in she shared it.

The father. He had been looking for the son (v. 20). Forgetting the dignity of a father, he ran. Bestowed upon the son honor, authority, freedom (v. 22). Then the merry-making. In this the joy reaches a climax — when is found — music is heard.

At the first recovery — that of the sheep by the shepherd — there is joy in heaven; in the second, the joy comes nearer the throne — among the angels; in the third, the joy reaches the very throne — the Father is touched.

Dr. H. W. McLaughlin, of Richmond, Va., tells a lovely story of an experience while in prison. In talking to an old shepherd he inquired in what sense it could be said that the staff was for the comfort of the sheep. The old shepherd proceeded to explain that at daylight he always carried the staff across his shoulder, and when the sheep saw it, it was a means of comfort. On the other hand, if night overtook him with the sheep on

the mountainside, or if they were caught in a heavy mountain mist so that the sheep could no longer see the staff, then he would lower it, and as he walked he would tap with it on the ground, so that by hearing if not by sight the staff comforted the sheep by speaking of the presence of the shepherd.

David remembered these things and said in effect to himself, "*It would be unreasonable to suppose that God has less care for me than I had for the sheep*" "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."—*F. Crossley Morgan, in A Psalm of An Old Shepherd.*

### The Shepherd

*I John 10:10-18.*

Because of his love and devotion for his people, Jesus has been called "The Good Shepherd." Like a shepherd —

I. He leads the sheep (Jno. 10:4).

II. He guards the sheep (Jno. 10:11-13, 28, 29).

III. He feeds the sheep (Psa. 23).

IV. He knows the sheep (Jno. 10:14).

V. He gave himself for the sheep (Jno. 10:14).

VI. He will separate the sheep from the goats (Matt. 25:32, 33).

### The Inner Circle

There were three circles of Jesus' friends: 1. The outer circle, including the seventy, Mary, Martha, Lazarus, and others. 2. The middle circle, including the twelve. 3. The inner circle, including Peter, James and John. (See Mark 5:35ff; 9:2ff; Matt. 26:36ff.)

Among Christ's friends of today we have the three circles. Every disciple is a member of one of these circles. Our present interest is with the members of the inner circle.

#### I. Who are they?

1. Those who, like Peter, James and John, have left all to follow him. (See Matt. 16:24.)

2. Those who, like the trio, have given the most diligent heed to his doctrine.

3. Those who, like the trio, have come to a better understanding of his mission and work.

4. Those who, like them, are sympathetic with the plans and purposes of the Lord.

#### II. What are their privileges?

1. Like the three, they go with him into the inner chamber and see demonstrations of his marvelous power — spiritual power.

2. Like the three, they walk with him to

a mountain apart to pray; there they see the glory of the Lord.

3. Like the trio, they go into the garden of sorrow—they suffer for his name. (See Phil. 1:29.)

4. Like John, they lean upon his bosom at eventide.

5. Like them, they shall enjoy the bliss of a brighter world.

### What Think Ye of Christ?

Matthew 22:42.

*Introduction:* The question of the Herodians (v. 17); of the Sadducees (v. 28); of the Pharisees (v. 36); of Jesus (v. 42). The answer: "To whom shall we go?" (John 6:68).

1. We go to geology, and the answer is: "He is the Rock" (Ps. 89:26; I Cor. 10:4).

2. We go to botany, and the answer is: "He is the lily of the valley" (Song of Sol. 12:1).

3. We go to astronomy, and the answer is: "He is the Sun of righteousness" (Mal. 4:2); "The bright and morning star" (Rev. 22:16).

4. We go to humanity, and the answer is (Matt. 16:13-15):

- a. Public opinion—"some say" (v. 14).
- b. Private opinion—"But whom say ye that I am?" (v. 15).—William Barkalow.

### The Joy That Jesus Brings

Luke 2:15-20.

#### I. The Investigation (v. 15).

1. They went personally—"let us go."
2. The scope—"to all people" (v. 10).
3. They went immediately—"let us now go" (Acts. 24:25; II Cor. 6:2).

#### II. The Conformation (vv. 16, 17).

1. The discovery (v. 16).
2. "And they came"—not to the artist, poet, etc., but to the manger (Phil. 2:6-8; Isa. 53:3).
3. The declaration—their testimony (v. 17).

#### III. The Revelation (v. 14).

1. What they had heard (v. 14).
- a. Nationally (Isa. 9:16; Rev. 18:11-16).
- b. Individually (John 1:11, 12; Rom. 5:1).
2. What they had been (vv. 20, 30).—William Barkalow.

### With the Spirit

Ephesians 5:18.

1. A Distinct Contract—"not wine but Spirit."
2. A Glorious Personality—"the Spirit."
3. A Tremendous Need—"but." The fact of command suggests greatness of need.

4. A Definite Determination—"be."

5. A Blessed Privilege—"filled."

6. A Marked Result—no "excess" possible.

—R. S. Beal.

### "Why Stand Ye Here All the Day Idle?"

Matthew 20:6.

1. The vineyard is so spacious.
2. The reward is so liberal.
3. The Master is so kind.
4. The time of working is so short.—John D. Engels.

## JUNIOR PULPIT

J. J. SESSLER, D.D.

### The New Year

#### Materials:

2 men's handkerchiefs (*one of which clean and the other dirty and spotted.*)

1 small elastic or a larger one which has been doubled.

#### Demonstration:

The two handkerchiefs are to be knotted together. This may be done by the use of a small rubber band which the performer secretly slips over the tips of his thumb and forefinger. Use this same thumb and forefinger to hold a corner of each handkerchief. Then the two handkerchiefs are to be thrown into the air but just before throwing them the rubber band is slipped over the two corners in your hand. The elastic will readily slide from the thumb and forefinger around the two corners by spreading the two fingers. When the handkerchiefs return from the air they are seen to be mysteriously knotted together.

Then the performer takes the knotted end in his hand and secretly removes the rubber band just before throwing them aloft for the second time. The handkerchiefs will then float down separately. As the performer stoops to pick up the separated handkerchiefs, he may drop the elastic on the floor to get rid of it.

#### Story:

Today we stand at the beginning of a New Year. How wonderful that seems—A NEW YEAR! We are able to begin over again. Everyone has made mistakes during the old year—the past year. Now we have an opportunity to enter a NEW YEAR.

What a thrill when we ride in a new automobile, receive a new toy or live in a new house. We forget all about the old automobile, the worn out toy and the old dilapidated house and look forward to the new things.



But what about the NEW YEAR? Let us say that this nice clean handkerchief represents a clean page, a new beginning, a NEW YEAR. This dirty, spotted handkerchief shall represent the past year, with all its mistakes, blotches and heart aches such as irreverence to God, disobedience to parents, failures in school, etc. Shall we take all these mistakes and failures with us into the NEW YEAR?

*(The performer takes the two handkerchiefs and throws them into the air. As they come down, he catches one of them by the corner, and the other one instead of falling to the ground, is seen to be mysteriously knotted to the one which the performer has caught.)* You see we are able to take all our mistakes along with us, just as these two handkerchiefs are knotted together. Or shall we leave our mistakes behind us? *(The elastic is now removed secretly as the performer talks. Once again the handkerchiefs are thrown into the air and both flutter separately to the ground, the knot having disappeared as mysteriously as it appeared in the first instance.)*

Let us take this dirty, spotted handkerchief and throw it away and keep this clean, unspotted one. So, we will leave these mistakes behind and begin the NEW YEAR with a clean, pure page. I wish that every one of you could learn this little poem which I am going to recite for you.

"He came to my desk with quivering lip—  
The Lesson was done.  
'Dear teacher, I want a new leaf,' he said,  
'I have spoiled this one.'  
I took the old leaf, stained and blotted,  
And gave him a new one, all unspotted,  
And into his sad eyes smiled  
'Do better, now, my child.'"

## How Shall We Pray?

### Materials:

Three newspaper rings.

### Demonstration:

The rings are made from strips of paper about an inch in width. Use the double page of an opened newspaper. Paste together the two ends of the first strip, which will form the first ring. The second ring is formed by giving the strip a whole twist before pasting the ends, and the third ring by giving the strip a half twist before pasting.

When the first ring is cut into halves lengthwise, *(along its circumference)* the result will be two separate and distinct rings. The second ring when cut in the same manner, resolves itself into two interlinked rings; and the third ring when cut becomes one immense ring, twice the size of the former one. The rings in the second and third rings can be

concealed by keeping the twists in the palm of the left hand.

### Story:

These rings which I hold in my hands are very queer. They are similar to the prayer rings used by ancient priests. I have cut them from newspaper in order to have them as large as possible. These prayer rings were consulted through a priest by the common people who wished to know how God would answer their prayers.

Now, do you think that any common, ordinary person knew how to use and consult these prayer rings? The best thing we can do is to find out. *(Ask some one to come up to try)* Now, George, if you cut this in two, *(hand him ring No. 1)* how many rings will you have? Try it. *(Give him scissors and show him how to cut it)* Of course, there are two rings, so I can see that you do not understand the prophesy of the priest. Shall I try?

*(Cut ring No. 2)* Well, well, we have two rings locked together. That means that the prayer will receive the answer "yes." Shall I show you how the prayer ring will look if the answer is "no"? Watch! *(Cut ring No. 3)* If one large ring like this results, your prayer will be answered with "no."

Do we use or need prayer rings today? Of course, we do not. And this is the reason. Over 1900 years ago, Jesus came to live in this world. He walked and talked and was here with us. He taught us many things while here. He taught us how to pray.

Did Jesus say, "Go to the priest and ask him to cut the prayer ring to see what the answer to your prayer will be?" Oh no! Jesus said: "When you pray say: Our Father, who art in heaven, etc." He told us to speak to and ask God directly when we pray.

Now, shall we bow our heads and pray the prayer which Jesus taught us?

## Our Troubles and God

### Materials:

A glass pie-plate

A cup of water *(Water might be colored to make it visible)*

A small candle *(A large candle cut into a short length)*

A narrow necked glass or wide necked bottle.

### Demonstration:

Set the candle, lit, into the pie-plate of water. Put the glass over the candle. As the flame of the candle goes out the water rises in the glass.

### Story:

Once upon a time many years ago in Old Testament times, there lived a man named Jonah. God wished him to go to a city called Ninevah to preach to the people there. But Jonah did not want to go, it was too much trouble, he thought.

So he decided to run away from God so that he would have no more trouble. Then he went to a city called Tarshish and went on board a ship to sail away from God and all his troubles. But what do you suppose happened? A great storm arose. Jonah's fellow passengers decided that he was the cause of the storm and they threw him overboard into the ocean. Now he was in more trouble than ever because he ran away from God.

We all have troubles, once in a while do we not? Boys and girls have troubles. Sometimes they are sick and cannot play; sometimes they do not like their breakfast, (oatmeal or cornmeal mush); sometimes they get hurt, fall down and skin their knees; often they cannot get their lessons, etc. Everything seems to go wrong.

What shall we do? Shall we go to God with out troubles and tell Him about them or shall we run away and try to hide as Jonah did? If we do as Jonah did, we will only get into more trouble.

Will everyone of you watch me? First I am going to pour this cup of water into this pie-plate. I have colored the water in order that you might be able to see it better. Now I will light the candle and set it in the pie-plate. We will say that the water represents trouble, shall we? The candle is the boy or girl. So you see (pointing to the candle) the child is standing in the midst of trouble. (Point to water) In this trouble we must not try to hide from God as Jonah did. If we do what will happen? (Put the glass over the candle; as the candle goes out, the water rises in the glass.) Jonah ran away from God, and he was cast into a sea of trouble. You remember, the candle represented the boy or girl. The child ran away from God and the water which we said represented trouble rises higher around his neck and finally overwhelms him.

We are not going to hide from God, are we? For we want to be near Him so that He will be a help to us in the time of trouble.

### The Light of the World

#### Materials:

A candle (lit) and a Glass Jar (large enough to cover candle.)

### Story:

Do you boys and girls know who was called "The Light of the World"? Yes, you are right it was Jesus. Would you all like to be "Light in the World?" If you would like to be "Light" you must try to be like Jesus.

Now, in what way or ways can we be like Jesus? Let us think of some of the things which Jesus did. He tried to make others happy, did he not? One day he was called to the home of a man named Jarius whose little daughter Tabitha was very ill. When he arrived there, Tabitha had died and every one was weeping and very sad. But Jesus said "Wake up, Tabitha," and Tabitha awoke. Can you now see how happy her parents were.

Can you like Jesus make others happy? Once he knew a little boy, four years of age, who was called "Sunshine" by all the grown-ups and children. Do you know why? He was always smiling. Can you smile? Let me see. Oh, yes, you all know how, don't you? Would you practice that every day? I am sure every one comes near you will be happy and then you will be a "Light."

We can also be "Lights" if we try to help the children who are less fortunate than we. Suppose we know a little boy or girl who has nothing to eat or wear, how could we be "Light" to him? We might bring him something to eat or give him a coat and we would be a "Light" to him.







Now, watch! See this little candle. It is a little light just like you should be like "Lights." It throws out its rays in every direction. If it were dark its light would be thrown out much further. The candle receives its burning power from the atmosphere, the oxygen, which surrounds it but which you cannot see. Let us suppose there were no oxygen around the candle, what would happen to it? Shall we try to find out? Do you see the glass jar? We will put it over the candle. Watch the light! See, what is happening! The candle has gone out, you see there is no oxygen in the glass, which it needs in order to be a light.

As the candle needs the oxygen to give good light so we need God to be good. "Lights" in this world. If we try to be "Light" without God, we will be like the candle without oxygen; we will go out, we will not "Lights" at all.

So do not forget "The Light of the World is Jesus," and we, too, can be "Lights."

Suggestion:—Some one might sing the chorus of the song "The Light of the World" Philip P. Bliss.



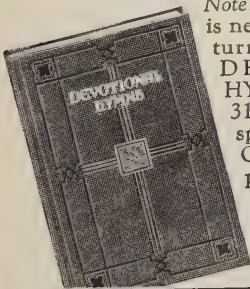
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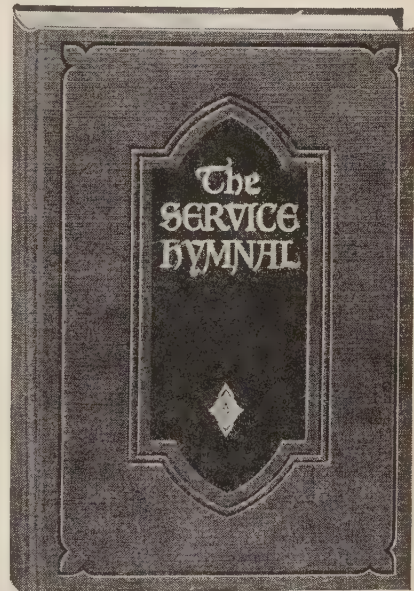
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# ILLUSTRATIONS

WILLIAM J. HART, D.D.

## This Year's Pages

*Phil. 4:8. "Cherish the thought of these things" (Weymouth).*

"Let me begin again," she said,  
"This copy is so hard to write,  
And I have made too many blots  
Upon the page so clean and white."  
The mother did not say to her.

"There is no use to try again,  
Your failures in the past have made  
Your future labors all in vain."  
She gave the child encouragement,  
And whispered words of hope and cheer.  
The other page was free from blots,  
The writing more correct and clear.

I turn the pages of the year,  
The pages that were clean and white,  
And say, "Dear Father, see my blots!  
Let me begin again tonight."  
"Mistakes and failings, faults and fears,  
The things that I have left undone  
That might have helped some other souls,  
The chances now forever gone.

"I've written this year's pages full  
In letters I can not erase;  
For all my blots let me, I pray,  
In Thy forgiveness find a place.  
"Let me begin again to write  
The pages of my life for Thee,  
To follow closely day by day  
The copy Thou hast set for me."

—*The War Cry.*

## Even in Winter

*Psa. 74:17. "Thou hast made summer and winter."*

("In the country it is as if every tree said to me, 'Holy! Holy!' . . . If all else fails, there remains the country, even in winter."—Bee-thoven.)

Even in winter, when the trees stand bare,  
Stripped of the leaves that hid for half the year

Their lovely outlines, lifting as in prayer  
Their branches to the sky, frosty and clear;  
Even in winter, when the great winds blow,  
Heavy with urgent rain, to cleanse the earth  
Where, underneath a coverlet of snow,

The first pale flowers come secretly to birth  
—Even then, the country holds unchanged,  
apart,

Unfailing, its deep sources of delight,  
Beauty and peace to heal the fevered heart,

And quiet harmonies of day and night,  
Whose wonders move the awakened soul to  
raise

Anthems of new, yet immemorial praise.  
—*Noelle Davies in The British Weekly.*

## Master and Instrument

*Matt. 23:8. "For one is your Master, even Christ."*

Paganini, when his own instrument had been taken, faced the crowd with a cheap substitute in his hands, saying, "I will show you that the music is not in the violin, but in Paganini himself." Mozart composed his immortal "Requiem" on a broken-down spinet in a garret in Vienna. Dr. Robert Freeman, who relates these facts, says: "A master can play on anything; your Master can. So go forth praying God to help you tune the strings devoted to your labor, your leisure, your love, and your Lord, to work, play, friendship, and worship."—In "*Music and Religion*" (*The Abingdon Press*).

## Newspaper Man's Experience

*Matt. 19:20. "The young man saith unto him. . . ."*

A young man, about twenty-one years of age, sought an interview with Dr. John Sutherland Bonnell. The name on the young man's card read: Mr. Eric Randson. The interview over, Dr. Bonnell asked him, "Do you like reporting?"

"Yes," was the reply, "I'm never happier than when I am on the job."

"Then I take it you *are* happy," responded Dr. Bonnell, "but are you really happy with-in?" Dr. Bonnell tells us what followed in an article in "Religion and Life."

"For a moment he lowered his head and then replied, 'I've interviewed many men and women before this, and lots of ministers, but nobody ever asked me how things go inside me. I've never had anyone interested in me in all my life. May I talk with you and tell you what's been troubling me?'"

"Forthwith he launched into one of the most heartbreaking stories to which I have ever listened—a story that haunted me for weeks afterward. In that consulting room, this young man found God and discovered, also, the answer to a problem which he had believed to be beyond all solution. . . ."

Later Mr. Randson wrote Dr. Bonnell, and



said: "My visit to your study marked a new beginning in my life. The victory has been complete. . . . Now I know what Paul meant when he said, 'If any man be in Christ, he is a new creature.'"

### Make Yourself Sure of That

*Matt. 4:23. "And Jesus went about all Galilee, teaching."*

There was one sermon preached before the Baptist Union (of England) by Dr. John Clifford in which he made a deep impression. He closed his manuscript, and, with the index finger pointing to the congregation, quietly and slowly said: "If an old man may speak to his brethren, it shall be the word my mother gave me when I went to college: 'John, find out the teaching of Jesus, and make yourself sure of that, and then stick to it, no matter what may come.' Our first business is to make men see Christ."—Quoted from a review of "Great Christians."

### He Cannot Be Hid

*Mark 7:24. "But he could not be hid."*

Many years ago Mrs. Mitchell and I were in Constantinople and visited the mosque of Saint Sophia, which had been erected by Justinian in the sixth century and had been continuously used as a Christian church until 1453, when Mohammed II captured the city and turned this church into a Mohammedan mosque.

In the latter years it had been wonderfully decorated on the interior with mosaic scenes from the life of Jesus. When Mohammed II took charge of the church he covered the walls with canvas and the ceiling with gilding. In the southeast corner of the church he erected a niche toward which the worshippers prayed when they prayed toward Mecca. He ordered every emblem of Christianity carved from capitals and walls and when we were there it had been since 1453 used as a Mohammedan place of worship.

After we had looked around a while our guide said to us, "Come with me and I will show you a strange thing." He led us up to the place where the high altar once stood and told me to look up into the tympanum of the apse and asked me what I saw. The light was so dim that I could not at first discover any picture, but after a few moments I said, "I think I see a picture." He said, "Yes, a picture." I said, "I think I see a picture of the Christ on the throne." And then after a moment I said, "I think I see a king kneeling before the throne and placing his crown at His feet." He said: "Yes, a crown at His feet.



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Every year the sultan orders that picture regilded, but every year He comes out: He cannot be hid."—*Bishop Charles Bayard Mitchell.*

### Courtesy in Pitching a Tent

Gen. 23:18. "And pitched his tent before the city."

Lieutenant-General Sir Robert Baden-Powell makes a little point of courtesy in regard to pitching a tent. He says that it is bad form for boy scouts to locate their tent right near the source of water supply. Such an act looks as if the campers were taking possession of the spring and did not want any one else to use it. He says that the Arabs always pitch their tents at a distance from the spring or well in order to show other travelers that the spring is free to all.—*Selected.*

### Pipelines to God

Jonah 4:2. "And he prayed unto the Lord."

Speaking on "My Pipeline to God," when eighty years of age, L. D. Dickinson, Governor of Michigan, gave this explanation of his subject: "There is nothing unusual about a pipeline. You see electric lines all over Michigan carrying power. You see pipelines all over the state carrying gas. But if you don't make the right connections, you don't get any electricity or gas.

"There is no place on God's earth where there is no connection to God, and that's what I mean by the pipeline. I can make a connection through the pipeline to God any time I want to."—*The Associated Press.*

### Jesus Christ a Reality

II Tim. 1:12. "I know in whom my trust reposes" (Weymouth).

This incident was related by Bishop U. V. M. Darlington at the Uniting Conference of the Methodist Churches in Kansas City, April, 1939:

"I stood by the side of a dying Methodist preacher not many weeks ago in a hospital. When I ministered to him and was about to leave, he said, 'Darlington, put your face down close to mine.'

I replied, 'Doctor, all right.'

He continued: 'I just want to say this to you. For thirty years or more I preached about Jesus Christ. Much of it was theory, much of it. But now it is no more theory with me. Jesus Christ is the most real person in all the world. Jesus Christ is more real to me now than you are.'"

### No S.O.S. Call

I Cor. 4:2. "Moreover it is required . . . that a man be found faithful."

Admiral Richard E. Byrd subjected himself to a long vigil alone at the South Pole, to obtain accurate scientific weather reports from that distant point. The room was nine by thirteen feet, where he ate, slept, took care of his many scientific instruments, and lived otherwise. He was literally buried in his shack under snow and ice. He was completely isolated from civilization, from contacts with anybody else except for occasional radio messages, and from sunlight and warmth. He became poisoned by the fumes from his oil lantern and from the gasoline engine for his radio. To avoid an excess of fumes, his fire was out fourteen of the twenty-four hours each day. His fingers were so cold they became numb. Only a candle was used for the three months of winter darkness. He became so weak he sent his radio messages from his bed. Even he himself anticipated an end for himself, for he wrote instructions for those who might find him, his instruments and his records. Still in all of this he did not send out any S.O.S. call for help. He had work to do.

Encouragement for the watchers at Little America, jokes in the midst of his intense physical suffering, and a total absence of complaint or a call for help marked his brief radio messages to his closest friends. They finally insisted on sending an expedition to his location, and he reluctantly consented provided they would turn back if there was any danger to the lives of those trying to reach him. They started, but they soon turned back because of the weather dangers. Still Admiral Byrd continued at his post with no S.O.S. call for help. He had work to do.

He did not leave his post until the desired work was done. How long can we stick at our work without any complaints or any S.O.S. call?—*Young People's Standard.*

### When the Light Went Out

Matt. 6:23. "If therefore the light that is in thee be darkness, how great is that darkness!"

Suddenly, the electric light in my room went out, and all was darkness. Assuming that there had been trouble on the community line, I settled quietly down to await the return of light. It did not come, so after a time, I went to the window and found that all other lights were burning. The fault was in my own bulb, to be remedied by me alone.

There are a host of persons who think that all lights are out, nowadays—lights of religious interest, lights of good taste, lights of public spirit, lights of prosperity—when, in truth, it is only their own individual lamps that have



iled. Let us "mind the light" that is in our  
 own keeping.—William T. Ellis.

# is Pencils Were Sharpened

Matt. 25:10. "They that were ready."

Theodore Roosevelt, destined to become the  
 President of the United States, entered the  
 School of Law of Columbia University in 1880  
 having graduated that year from Harvard. He  
 also registered for all the courses in political  
 history, public law and political science. Pro-  
 fessor John W. Burgess ("Reminiscences of  
 an American Scholar"), one of Roosevelt's  
 teachers, says:

"He was always there in the front row, with  
 a dozen prepared and sharpened pencils brist-  
 ling out of his upper vest pocket and with his  
 notebook in place for rapid entries. While  
 other students would be fussing and fumbling  
 with these things, he would, by his superior  
 preparedness, be in a position to give all his  
 time and attention to recording the remarks  
 of the lecturer. . . . He was exceedingly indus-  
 trious, and his power of work was outrun only  
 by his zeal in application. . . . With all his  
 scholarly traits, he was genial and jovial and  
 instinctively knew how to get on with men."

# entering the Temple of Truth

Isa. 1:2. "His delight is in the law of the  
 Lord."

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 rhetoric, has sketched his love for the Bible in  
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God. I entered at the portico of Genesis, walked through the Old Testament galleries and gazed upon kings and heroes; I passed through the music room of the Psalms, and took a course in the business office of Proverbs. Struggling on, I one day caught a vision of the glory of Christ from reading Matthew, Mark, Luke and John. Some day I expect to enter the glory room of the Book of Revelation and there sing the song of Moses and the Lamb."

That is a delightful and arresting picture!

### Hurdles and the Race

*Heb. 12:1. "Let us run with patience the race that is set before us."*

I sat in the bleachers amid the cheering throng and watched brawny young men as they raced around the field toward the goal. Ever and anon they came to obstacles in the very path of the race. Who placed them there wantonly? Who would impede such a glorious race? Why should these athletes compete on a track so beset with handicaps? Why should they undergo the hardships of the race?

I watched their faces, grim and determined, as they approached the first obstruction. Those same faces glowed with satisfaction as they cleared it; they beamed with a sense of achievement as they leaped the next; they experienced a foretaste of victory as they put the next behind them.

And I mused as I turned from the field, nor heard the yelling throng as they glorified the heroes. I thanked God in my heart of hearts that men will not quit the race when hurdles loom ahead and that their God and mine has ordained that the higher the hurdles and the more numerous, the greater are the victory and the victors.—*Charles J. Lotz.*

### Christian

*Matt. 5:44. "And pray for them which despitefully use you."*

Dr. Willis J. King, the Negro president of Gammon Theological Seminary, Atlanta, deserves the title "Christian." One day last month, at a convention at Gammon of the Georgia Student Christian Council, Dr. King was slapped in the face by a white woman, the editor of the *Georgia Woman's World*. According to the *Atlanta Daily World*, it was understood the woman editor went to the convention to protest against the combined gathering of white and colored students. She had registered for the sessions, but when she attempted to enter the building with a photographer, she was detained awaiting Presi-

dent King's approval. He objected to her bringing the photographer into the meeting, and she then slapped his face. Police were summoned, but Dr. King insisted that no case be made against the woman editor. He declared that he had "no animus." She is said to have "regretted the incident."—*Zion's Herald, April 6, 1938.*

✓ ✓ ✓

## CHURCH AND SOCIETY

J. J. PHELAN, D.D.

### New Year's Resolutions

*Psa. 166:14. "I will pay my vows unto the Lord."*

What has become of the age-long custom of making a New Year's Resolution or Decision? Did this meritorious practise also pass out when sin, war, depression, cynicism and ultra-sophistication came in? Of course, vows and resolutions when shorn of moral resolve and will-power and executed in a desultory and diffident manner have no saving merit. To merely "turn over a new leaf" with the same old sinful handwriting on the page should pass out. The Psalmist called his "resolution" a vow or pledge made to His Lord. Such vows help to clear away a lot of foolish practises and thoughts. All social behavior is based upon the making of vows. It is true in christening and baptism, matrimony, church membership in covenant relation, citizenship and even good business. Vows can also be made in order to receive from God and man; as expression of thankfulness for deliverance from sin and evil; as mark of devotion and consecration to God. Make a New Year's Moral Inventory of self. It is good double-entry bookkeeping too.

### Old Year Paradoxes

*Matt. 5:43-44. "Ye have heard . . . but I say unto you . . ."*

The New Year calls for some revised paradoxes and aphorisms. Here are a few: "All things come to him who waits." True, when "waiting" upon the Lord, and even then they come a million times quicker, quoteth experience, providing, you run after them: "The king can do no harm," crieth the monarchist. But what king? The pages of history record some kings who were a disgrace to themselves, their office and their kingdom: "The face is the index of the soul" or mind. But seldom on the screen or witness-stand in a Grand Jury investigation; "The voice of the people is the voice of God." Many a political



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  - b. Experience—been over the road
  - c. Interest—He died for me
2. The Traveler—"me"
  - a. Must take the journey
  - b. Have not had experience
  - c. Need just such a guide

3. The Road—"path"
  - a. One of many
  - b. Is a narrow road
  - c. Not many going this way
4. The Destination, "life"
  - a. Contrast with death
  - b. A delightful anticipation
  - c. A glorious consummation

winner has said the same thing until a record was made.

### Church and Freedom

*Jno. 4:14. "A spring of water within Him . . ."*

A Modern Christianized Society is not created simply by reducing the teachings of the Bible and Christ to the mere level of some intellectual system per se. We already have standardized and scientific textbooks on Moral Philosophy and Ethical Idealism. Christianity treats of soul freedom, inner guidance and redemption. Christ persistently sought to break down all crusted and artificial forms incident to a formal routine morality and religion. Did He not supplant the formalism of Judaism with the religion of love? To be sure, early interpretations of Christianity hardened into definite and arbitrary theological systems under the Roman and Greek Catholic influence—as also under many early Protestant sects. Today, we are too busy and helpful in good works to quibble over mere "opinions." With more Christian freedom, hope and love in our religion (our present need) we shall escape regimentation in any of its subtle forms.

### Church and Codes

*Ephes. 4:13. "Until we all attain full development in Christ."*

Moral codes do not come to us ex cathedra. Moral codes and their development are conditioned greatly by the growth of society, or social progress as we call it. Codes differ with time, place and condition. Codes in regard to lying, stealing, handling of property, injury to person, family morality, Sabbath observance, relation of employer and employee are not the same in Africa as in America. New conditions are constantly creating new problems to be solved, and in many cases, call for a new morality. Social evolution has a very large place in religion, ethical living, Christ and the Bible today. Church and Society are not mutually exclusive and antagonistic entities.

### Church and Civilization

*I Pet. 5:5. "For God opposes the proud, but shows mercy to the humble."*

What is civilization? It may be only a diluted form of animalism or barbarism or it may be a serious attempt to live amicably together. From savagery to the clan, then to the tribe and federation of tribes; then thru monarchism to feudalism and down to the present era or modern society—covers a vast period of time, perhaps millions of years. He

who would affirm that finality in any field has been attained is surely a super-optimist, if nothing more. We have much to learn. Geologists are unearthing the fossil remains of many ancient civilizations—peoples who were very self-sufficient in their day. Their finality ended in an inglorious terminality. "Heaven is not so high, but that all must stoop who enter there."

1 1 1

## PRAYERS FOR A NEW YEAR

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*"I counsel you to buy of me gold refined in the fire that you may become rich, and white robes to put on—and eye salve to anoint your eyes,—so that you may be able to see—I am now standing at the door and am knocking. If any one listens—and opens the door, I will go in to be with him—Let all who have ears give heed"—Rev. 3:18, 19, 20 (Weymouth).*

O God, our Counselor; Thou who art changeless amid the ever changing, be Thou with us in a new and strange time. Lead us on the road that marks the way to true riches. Help us to buy of Thee 'gold refined in the fire,' so that we may become rich in the graces of the spirit, and endowed with power from on high.

Almighty Father; By whose grace we have life, anoint our eyes so that we may have a clearer vision, from which a new light shall fall upon our fleeting days; and above all, help us to remember that, 'according to our days, so shall our strength be.' Remind us that thru the anguish of birth a new day is dawning, and that Forces from far and near mingle in the strife.

Teach us, O God; That Thou art standing at the door of our hearts and homes; that Thou art speaking in a clear voice; and, if we listen we shall come to know Thy divine will concerning us—we shall understand that Thou art in the storm above us. Shall we not hear Thee? Shall we not trust Thee? Thou exultest in Thy glory; shall we not hail Thy coming in new visions of Truth, and in new fellowships of men uniting the ends of the earth?

Lord of Life; Show us that we are Thine, and that we cannot attain our real life until we give ourselves wholly to Thee. Deliver us from self service, and from the misery of a half-hearted devotion. Help us to recognize that Thou art ever standing at the door, anxious to come in and sup with us. Give us willing minds, open hearts, a trustful and hopeful spirit—May we have eyes that see



ears that hear—and a joyful, optimistic outlook as we face the responsibilities of The New Year.—Amen.

"You have heard that it was said: 'Thou shalt love Thy neighbor (Lev. XIX. 18)—and hate thine enemy?' But I command you all, love your enemies, and pray for your persecutors; so that you become true sons of your Father in Heaven." Matt. 5:44 (Weymouth).

*Gracious God of Love:* Thou art the unfailing friend, our present-help, and our everlasting hope. In a world of distress, turmoil, suffering, persecution, heartache, disappointment, and unending sorrow, we turn instinctively to Thee as our one assurance of comfort and deliverance. Together we seek Thee as flowers seek the sun, drawn equally by the wonder of Thy grace and the weariness of our need.

*God of Tender Mercy:* Teach us that we are not many, but one—united with Thee and with one another in one nature, one duty, one destiny, with one God who is the Father of us all; and, who is seeking ever to bring the human family into one fold, with one Shepherd, tenderly caring for His sheep. Make us messengers of Thy mercy, ministers of Thy Truth, doers of good to fellow souls in their struggle and sorrow.

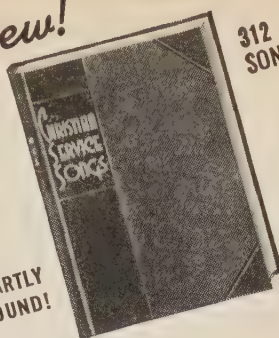
*Teach us, O God:* That we are not only "our brother's keeper," rather that we are our brother's brother; that all mankind of whatever race or creed belong to Thee. Open our eyes that we may see the ladder of Thy love, leading from the depths to the heights; opening to us constantly doors of opportunity, avenues of devoted service, wherein we may enter and cheerfully serve Thee and our fellows.

*Lord of Life:* Breathe upon us Thy Holy Spirit; make us men and women who are not afraid to pursue the ways of truth, honor and right. Vouchsafe a moment of that Divine leisure that enables the most hurried of souls to hear the higher notes of the Spirit, and feel the communion of the Eternal Life in the midst of the distractions of time. Lead us thru the gates of prayer into a large and quiet place of vision, that we may renew our faith, thus be enabled to regain power and poise of spirit; always reminded that without the leadership of the Holy Spirit our mightiest efforts are impotent, but with His co-operation our weakest efforts are well nigh Omnipotent.—Amen.

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# BOOK REVIEWS

I. J. SWANSON

## THE BIBLE ECONOMY OF PLENTY

By E. Tallmadge Root. Harper and Brothers. 198 pages. \$1.65.

The author would answer such questions as, "What does the Bible teach about wealth? What use is society to make of its increasing economic power? Can religion give ideals and motives adequate to secure a social use of wealth?"

He addresses himself to the proposition that it is our task to distribute wealth for the benefit of all, and believes that this can be achieved only as we follow the teachings of the Bible as they relate to our economic problems. The author has made a very careful study of the teaching of the Bible on this subject and traces its development from the Hebrew law, on through the prophets and the wisdom literature and the Psalms to the Gospel of Jesus Christ and the New Testament attitude toward wealth and its use.

The introduction is a very helpful survey of how the Bible can be applied to our modern economic life. The author examines the various attempts to deal with this question as found in Communism, Fascism, etc. The last chapter on "Are the Teachings of the Bible Proving Practicable?" is very stimulating and hopeful. There is a complete index of both subjects and Bible texts, which makes it helpful for reference purposes.

There are many sermon suggestions here, and this would prove helpful as the basis for a series of discussions for youth groups and adult classes.

—Gordon W. Mattice.

## AN OLD TESTAMENT PRIMER

By Walter Evans Cooke. Revell. 96 pages. \$1.00.

Dr. Cooke has avoided any technical or scholarly language, and has prepared the book with the hope it will do three things:—briefly to give the main and important facts of Israel's early history, to stimulate desire to read the Old Testament, and to show something of the significance of Hebrew history to the world today. He presents interesting characterizations of individuals, helpful summaries, and keeps the reader alert. This he does by well chosen quotations and brief expositions. A gold-mine of information. One of the most helpful books in my library.

This should be on the "must list" for every preacher and Church School worker. —Gordon W. Mattice.

## THE CHURCH AND THE POLITICAL PROBLEM OF OUR DAY

By Karl Barth. Scribners. 87 pages. \$1.00.

This is a small book in compass, but with a great message. Karl Barth affirms that the political question of today, is German National Socialism—the question which is posed to the world. He affirms that National Socialism is a dire threat. Christians should annihilate National Socialism. If not destroyed it will destroy the Church. R. Birch Hoyle says "this trumpet-peal calls on Christendom boldly to confront and overturn Nazism everywhere."

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as far as Samson so that it is evident that another volume will be forthcoming to supplement this fine set of stories. —Charles F. Banning.

## THE STORY OF THE APOCRYPHA

By Edgar J. Goodspeed. University of Chicago Press 150 pages. \$2.00.

Those who are familiar with Dr. Goodspeed's books, "The Outline of the Old Testament" and "The Outline of the New Testament," will appreciate this new work from his pen. He has given us here an introduction to the Apocryphal books. These books, once part of our Bible, are unknown to most Christians. What are these books? Who wrote them? Why? What is their importance and value? What do the authors say? What is their contribution to literature, to history, to religion? The chapters of this book are based upon a series of lectures given by the author before the California Institute of Technology in 1939.

How did these 14 books lose their place in our protestant Bible? That is an interesting story well told by this master of biblical language and literature. Dr. Goodspeed is the author of more than 30 books all based on the Bible. —Charles F. Banning.

## THE CHURCH AND ADULT EDUCATION

By Bernard E. Meland, American Assn. for Adult Education, New York City. 114 pages. \$1.00.

This book is one of a series to be issued over a period of five years on the general theme: "Studies in the Social Significance of Adult Education in the United States," fifteen of which have already been published. Part one deals with moods and trends in the educational program of the church; part two with glimpses of the present situation, and part three with statements of how to reach the desired standards. Every director of religious education and superintendent of Sunday school should be familiar with the basic facts given in this excellent little book.

—Charles Haddon Nabers.

## THE BIBLE CROSSWORD PUZZLE BOOK NO. 2

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## MAN THE MEASURE

By Arthur Hazard Dakin. Princeton University Press 260 pages. \$3.00.

Very scholarly in this essay on humanism as religion, and quite devastating in its conclusion that this movement is not merely inadequate, but in general is nothing more than a benevolent collection of barren, second-hand sophistries, an impoverishment rather than an enrichment of life. Such a conclusion after superficial study might mean little, but here it is given after profound and extensive study by a brilliant analyst. One is reminded by it of the conclusion reached by another great scholar, Professor Alban G. Widgery, of Duke University, who declares that "the trouble with humanism is that it is not sufficiently human; it overlooks the human need and capacity for God."

The first chapter of this volume traces the background of humanism; the second chapter treats American humanism. Succeeding chapters deal with



umanism and scientific method, psychology, practical ethics, speculative ethics, and religion. The final chapter offers conclusions. The book is "a stimulating combination of trained thought, flexibility of style, breadth and independence of spirit."

—Talmage C. Johnson.

#### THE TRIAL OF TOTALITARIANISM

by Delbert H. Elliott. Erdmans Co. 158 pages. \$1.00.

Here is an exceedingly timely book for those who are thinking seriously these days about the problems of peace, democracy and the way out of our present dilemma. Democracy may lose its birthright. The author, who is the minister of the Central Pittsburg reformed Presbyterian Church, gives Christianity's answer to the dictators. The shortcomings of democracy are dealt with and helpful suggestions made to make Christian democracy. A way of life for nations is suggested and America is urged to find and follow it.

Here are some of the chapter headings: "The Totalitarian Content," "The Duty of the State," "Christianity's Answer," "Broken Cisterns," "Democracy's Birthright," "America at the Crossroads," "The Way Back."

The author closes the chapter on "The Way Back" thus: "Mr. Pace has a cartoon of Uncle Sam at the tourner's bench. With bowed head and bended knee he prays, 'God be merciful to me a sinner'—above his head are the words, 'Righteousness exalteth a nation but sin is a reproach to any people.'"

—Charles F. Banning.

#### ALL THE TOMORROWS

by Naomi Lane Babson. Reynal & Hitchcock. 390 pages, \$2.50.

This is a story of South China, much after the order of "The Good Earth." However, it has quite its own distinction and will be found of fresher interest inasmuch as it carries its characters into the recent bombings by the Japanese. It is a story of two generations, not so much the rise of a family into greatness as its restoration and its movement into power, commercial and political. It makes good reading. But one feels a distaste that the fact and functions of sex should be somewhat glaringly set forth. Perhaps the Chinese are that way. The reviewer would not know. But he doesn't like it.

—William Tait Paterson.

#### BUILDING BIBLE NAMES

by E. Ray Casto. W. A. Wilde Co. \$1.00.

The book contains 52 incomplete diagrams of names of persons and places mentioned in the Bible. Word values and Scripture references are provided. The purpose of this book is to stimulate interest in Bible names, and to increase knowledge. This is good for gift purposes.

—Gordon W. Mattice.

#### Books on Prayer

How Shall We Pray? 15c. Abingdon.

The Meaning of Prayer, H. E. Fosdick, 1.35.

A Book of Modern Prayers, Samuel McComb, \$1.50.

Ways of Praying, Muriel Lester, 20c.


Prayers of the Social Awakening, Walter Rauschendus, 65c.

Challenge and Power, Wade C. Barclay, 1.00.

Adventures in Prayer, Brent, \$1.25, Harpers.

What He Lived By, Bosworth, Association Press.

Pray, a Manual on Prayer, Locke, \$1.00. Abingdon.



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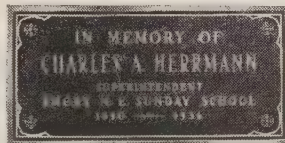
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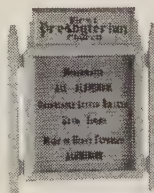
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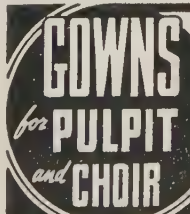
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Prelude	Bossi
Benediction	Rowley
Lead Me Lord	Wesley
O Gladsome Light	Katalsky
Out Of The Deep	Gluck
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Calvary	Rodney
Come Ye Blessed	Gaul
Adore Me and Be Still	Gounod
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God Is Love	Shelley
Where Dusk Gathers	Stebbins
Shepherds Morning Song	Davis
Coventry Carol	Williamson
Westminster Abbey	Bossi

## ANTHEM

He Shall Come Down Like Rain	Buck
Ye Shall Dwell In The Land	Stainer
Far From Their Home	Woodward
Hear Our Prayer	Abbott
No Shadows Yonder	Gaul
To Thee Do I Lift Up My Soul	Hall
Sing And Rejoice	Nevin
Lovely Are The Messengers	Mendelssohn
The Day Of The Lord Cometh	Nevin
Remember Now Thy Creator	Scott

## POSTLUDE

Gothic March	Salome
Gloria	Andre
Fanfare	Armstrong
Postlude	Guilmant
Sortie	Matthews
Choral	Boellman
Postlude in F	Field
Sacred March	Mackin
Toccata	Widor
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inclinations.

Remember when you are *almost* there you  
haven't arrived.



# MID-WEEK SERVICES

**Moving the Mountains of God's Love,  
man's Fear, etc.**

*(The real function of Prayer is to bring God  
nearer to man, and man nearer to God).*

**Preparation:** Assign the following topics and texts to  
consecrated members who will look up the passages,  
and offer a brief illustration on how the text may be  
applied to immediate daily life in their own community.

1. Be hospitable one to another. I Pet. 4:9.
2. Have care for one another. I Cor. 12:35.
3. Serve one another. Gal. 5:13; I John 3:16.
4. Be kind to one another. Eph. 4:32.
5. Minister to one another. I Pet. 4:10.
6. Be subject one to another. I Pet. 5:5.
7. Forbear with one another. Eph. 4:2. Col. 3:13.
8. Submit to one another. Eph. 4:21.
9. Honour one another. Rom. 12:10.
10. Admonish one another. Rom. 13:15. II Thess. 1:15.
1. Exhort one another. Hebr. 3:13.
2. Teach one another. Col. 3:16.
3. Provoke one another to good works. Hebr. 10:24  
(Challenge).
4. Confess faults (admit) to one another. (Jas. 5:16).
5. Forgive one another. Eph. 4:32.
6. Bear one another's burdens. Gal. 6:2.
7. Comfort one another. I Thess. 4:18.
8. Love one another. I Pet. 4:8. John 13:34. John  
15:12, 17:1. Thess. 3:12; 4:9.
9. Edify one another. Rom. 14:19. (Encourage).
10. Be good to one another. Gal. 6:6.
1. Pray for one another. Eph. 3:18-21. Matt. 6:5-15.

**Invocation.**

**Hymn:** "Awake, My Soul, Stretch Every  
erve."

**Scripture:** "If he have faith as a grain of  
mustard seed, ye shall say unto this mountain,  
move hence to yonder place; and it shall  
move, and nothing shall be impossible unto  
u." Matt. 1:21.

**Hymn:** "As with Gladness Men of Old."

**Pastor:** (Address on Prayer, brief, for sug-  
estions see Prayer in Index of this issue, also  
dex in any volume of Minister's Annual).

**Hymn:** "Holy, Holy, Holy."

**Comments from Members:** With hymn or  
gown selection after 10.

**Pastoral Prayer.**—Concluded with "They  
do not seek the throne of grace—Find that  
throne in every place."—Holmes.

**Benediction.**

**Personal Interest in People**

*(Personal Evangelism is a primary need in  
any growing Church).*

**Preparation:** Since Christ's message cannot be kept  
to ourselves, but on the contrary must be told in order  
to retain, let us consider the following attributes: (As-

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6. To the weak, makes us helpful.

7. To the wicked, helps us to withstand temptation.

8. To the strong, it is a trust.

9. To the penitent, it spells forgiveness.

10. To the spiritual, it increases reverence and grace. Thus it evangelizes in every human contact, in work, play, and rest.

*Prayer.*

*Hymn: "Sow in the Morn Thy Seed."*

*Scripture: "I am made all things to all men that I might by all means save some." I Cor. 9:22. Read 13-27.*

*Pastor:*

## The Rank and File

They were quite obscure men and women—not one of them is known to us by name. The twelve apostles are known everywhere. One of the great churches in the world is St. Peter's at Rome; the court of the British Empire is called the Court of St. James; and a multitude of infants that no man can number are named for St. John. But no one can give the name of a single one of the Seventy.

These last are the quiet, nameless, untitled and almost unknown people whom Christ sends forth. They are not conspicuous enough to get into history or even into the newspapers. Their only recognition is that of the Father who seeth in secret, yet the rating of the Master ranks them above many of the "wise and understanding" the significance their service held for the advance of the Kingdom.

They were all laymen apparently—"babes" in the logical understanding, Jesus called them—yet by the genuineness of their devotion they, rather than the "wise and prudent," were allowed to share intimately the counsel and holy activity of their Lord. Unordained, unofficial, untitled Christians they were, sent forth to make the world better by living the life they had learned from Him. There are no words of depreciation to be spoken touching the valued service of great leaders, but the hope of the world rests at last upon the plain people who make up the rank and file in the army of the Lord.

This laymen's mission appears to have been immensely successful. The Seventy came back and reported "Lord, the devils are subject unto us through thy name." They had won notable victories over the forces of evil. The sick had been healed, the sufferers who were sometimes regarded as demoniacs were restored to sanity and usefulness, the sinful held by the tight grip of evil habit as in a vise had been released, to become free and brave in the cause of righteousness. All this was achieved by those plain people who found the forces of evil subject to them when they made the effective reproach in the name of Christ!

Jesus rejoiced—literally "exulted," and it is the only instance where we are told that He actually "exulted"—in the success of the movement. "In that hour Jesus rejoiced in spirit and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and revealed them unto babes."

He spoke in the most sanguine terms, what is to be regarded as a prophetic word rather than a cold statement of accomplished fact, of the ultimate success which would crown this movement. "I beheld Satan as lightning fall from heaven." The ultimate overthrow of the kingdom of evil through the power exerted by the plain people saturated with his spirit stood before his wise eye as a sure outcome. "Kings and priests," he said to the privileged Twelve, "have desired to sit



things which ye see and have not seen them." When he cautioned the successful Seventy against the wisdom of exalting the triumph of an hour above the significance of the fact that they were definitely limited to a certain mode of life. "Notwithstanding, this rejoice not that the spirits are subject unto you rejoice rather that your names are written in heaven." A sudden rally which drives back the enemy's line at single point, the swift winning of some hard-fought mish, the well-won victory in some one hard-fought battle does not for a moment rank in real significance as the permanent enrollment of men and women as sons of that kingdom which is an everlasting kingdom.

We cannot all be major-generals or be numbered in the twelve apostles, with churches in Rome designed for us, and our names inscribed on the walls of New Jerusalem. But every life may catch the spirit of Christ, enroll itself under the banner of Christ, and the useful service rendered cause the heart of Christ to exult when he sees that life coming up to give an account of the warfare waged against the powers of evil.

—Condensed from "The Master's Way," by Charles Brown, *Christian Adv.*

**Hymn:** "The Toil of Brain, or Heart, or Hand."

**Member Comment:** (assigned).

**Prayer:** (Pastor).

**Hymn:** "Draw us to Thee, Lord Jesus."

**Benediction.**

## Riches of Christ and the Christian

**Prayer.**

**Hymn:** "Awake, My Soul. . ."

**Scripture:** "Though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich." II Cor. 8:9.

**Prayer:** (Pastor).

**Hymn:** "My Faith Looks Up to Thee."

**Address:** Poverty is a subject familiar to us and centuries ago Christ said, "The poor shall always have with you." Poverty is often mentioned in the Scriptures, and to us it has become one of the great issues of politics, business, private life, and government. Though God often uses it to his glory, this scourge is the result of sin, and is the cause and reason for Christ's poverty.

The Scripture says, "*though he was rich—*" since most of us have some notion regarding riches, let us consider Christ's riches.

1. The Riches of Christ (Owner of heaven and earth).

2. The Poverty of Christ (His earthly life).

3. The Riches of the Christian (The result of Christ's poverty).—*Outline by Leonard H. Antice, in Watchman-Examiner.*

**Reader:**

There was poverty in his death, for even his grave was borrowed. The poet has said they borrowed a bed to lay his head, When Christ the Lord came down. He borrowed the ass in the mountain pass, That he might ride to town. Not the crown that he wore and the cross that he bore. Were his own—the cross was his own. He borrowed the bread when the crowd he fed, On the grassy mountain side. He borrowed the dish of broken fish

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With which he was satisfied.  
He borrowed a room on the way to the tomb,  
The Passover feast to eat.  
They borrowed a cave; for him a grave,  
They borrowed a winding sheet.  
But the crown that he wore and the cross that he bore  
Were his own—the cross was his own.  
*Hymn:* "Jesus, Thou Joy of Loving Hearts"  
*Prayer.*  
*Benediction.*

## IV. Life Abundant

*Preparation:* (Since this term, "The Abundant Life" has been used as a political catch-phrase, it has come to have a changed meaning from that which is given in the Scriptures. Assign the topic to 8 or 10 members to make a brief comment, defining the Scriptural meaning, and contrasting it with the political meaning).

*Prayer.*

*Hymn:* "Just as I am."

*Scripture:* "My God shall supply all your need according to his riches in glory, by Christ Jesus." Phil. 4:19.

*Hymn:* "Lord, Keep us Steadfast in Thy Word."

*Pastor:*

How easily are we satisfied with just a little Christian experience, with small victories, and even with a little truth snatched here and there. In my opinion this is sin in the sight of our Heavenly Father, who is willing and ready not only to give us not merely life, but life abundant. He always gives liberally, for He is rich unto all that call upon Him.

They tell the story of a tramp who accosted a gentleman on Fifth Avenue, in New York City, and asked him for a dime. The gentleman turned back, and seeing the young man and recognizing his prodigal son, said "My son, I have been waiting all along to give you my all. Come home and take possession of it. Everything was waiting for him, and yet he thought he had only a dime.

The king of Israel goes to the prophet Elisha and asked to shoot with his bow and arrows. The arrows signified deliverance and victory for the king and his people, but he shot only three times and stopped. The prophet was justly wroth, because the king showed himself to be satisfied with only three victories, whereas God's plan for him was complete victory and deliverance.

One of the causes of the extreme poverty of the farmer in India is that he has been satisfied with very little. If the plot of land which he cultivated yielded enough for his needs and the needs of his dependents, he had been quite satisfied and had not desired to labor for more. In like manner, in our Christian life, and also in our work we "limit the Holy One of Israel" for, "according to your faith it shall be unto you." When we realize that "with God all things are possible" and also that "all things are possible to him that believeth," then we shall ask largely and largely receive.

A missionary fellow worker of mine in the Hyderabad (South India) Conference told this story in a meeting. A village girl was trying to repeat the 23d Psalm from memory. She became nervous and could not proceed after the first verse. But before she sat down she said "The Lord is my Shepherd and that's all I want." What a precious truth this simple village girl uttered!

In the July number of *The Reader's Digest*, we read an interesting account of "Nile Mother," "Miss Lill Tresher and her Orphanage and Home for penniless widows in Asyut, Egypt. In her dire need one day she prayed—she was a woman of faith and prayer—that God might send her \$200 which she needed to meet her pay roll. Her assistant urged her to pray for \$300, and later for \$500, for they were in need of many things. She did as they suggested, and when later she went to town she met the postman, who handed her a letter



from an American, containing a check for \$1,000. That shows our Heavenly Father always deals with His children who rely on Him. We have not because we ask not, and when we do ask, we ask so meagerly. This is why we are so poor in our Christian experience.

"Thou art coming to a king,

Large petitions with thee bring."

And let us always remember that "He is faithful that promised."—Bishop Jashwant R. Chitambar, *Christian Adv.*

**Hymn:** "Thou Whose Almighty Word."

**Reader:**

Not in a lifetime will one read many documents rising immediately out of the heat and fury of life so Christianly authoritative as this one. A minister is bereft of his daughter. Over the Lord's Day—the day of the resurrection—he sits alone with his family waiting for the solemn funeral exercises of Monday. Out of that period of waiting rises a letter to his church which would be worthy of an apostle. **THE CHRISTIAN ADVOCATE** reprints the noble story with sympathy to the bereaved family, and appreciation to *The Churchman*:

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"We are aware that what has happened to us seems to the world the most inexplicable kind of tragedy, utterly unreasonable and inconsistent with the belief that God is love. We are not finding it so, though our lips unconsciously, from time to time, echo those words of Jesus, 'My God, my God, why?'"

"At that point of kinship with the Master the why dies upon our lips. It is not questioning but wonder that fills our hearts; wonder at the sustaining power of the Spirit and at our ability to transmute tragedy into triumph."

**Prayer and Benediction.**

## Bulletin Board Slogans

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Expect to win when you start the race.

Fretting never yet spanned a canyon.

To find heaven after you die you must find it while you live.

And endless hope rather than a hopeless end.

If it isn't in your hands and feet it isn't religion.

Never yet have you come to a good end via evil means.

Why seek the light unless your eyes are open?

To reach another's heart you must use your own.

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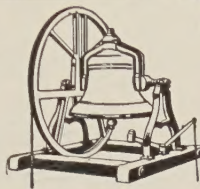
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